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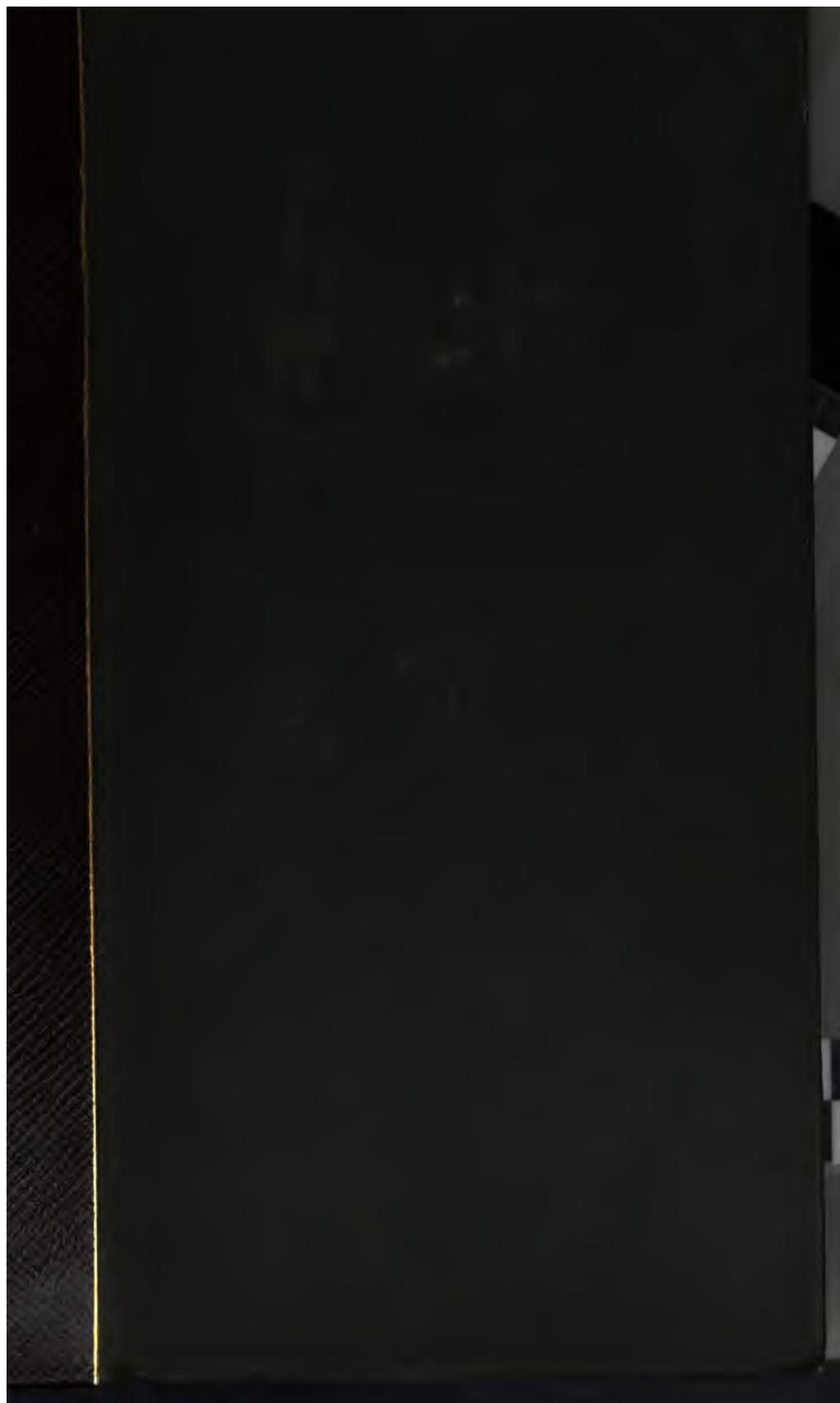
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The Scottish Text Society

**THE NEW TESTAMENT
IN SCOTS**

The Scottish Text Society

THE NEW TESTAMENT
IN SCOTS

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THE NEW TESTAMENT IN SCOTS

BEING

Purvey's Revision of Wycliffe's Version
Turned into Scots by
MURDOCH NISBET

c. 1520

*EDITED FROM THE UNIQUE MS. IN THE POSSESSION
OF LORD AMHERST OF HACKNEY*

BY

THOMAS GRAVES LAW, LL.D.

VOL. II.

Printed for the Society by

WILLIAM BLACKWOOD AND SONS

EDINBURGH AND LONDON

1903

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114172

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PREFATORY NOTE.

CIRCUMSTANCES, which would have caused considerable delay in the progress of this work had I kept it entirely in my own hands, have led me to avail myself gladly of the generous offer of Mr Joseph Hall to complete for me the Annotations, on the lines which had been already laid down.

It must be observed, therefore, that the Notes in the present volume, from the beginning of ii. Corinthians, are almost entirely from the hand of Mr Hall, who has added to the critical sources previously used by me many others of interest and value. As in the first volume, Mr Hall is responsible for the text.

The abbreviations, indicating the several codices of the Latin text, or the patristic and medieval writers, occasionally referred to, hardly need explanation; but as these authorities (though some of them may be quoted but once) comprise an almost complete *apparatus criticus* for the study of the Latin text of the Epistles, the list which follows may be found useful.

T. G. L.

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John.

THIS is Johne euangelist, aan of the disciplis of the F. 85 v.

Lorde, quhilk is a virgin chosen of God, quham God callit fra the spousalis quhen he wald be weddit. And doubile witnes of virginitee is gevin to him in the euangell in this, that he is said luvit of God before vthere disciplis. And our Lord, hangand on the croce, betaucht his moder to him in keping, that a virgine suld kepe a virgine. This Johnne in the euangele beginnis allaan the work of vncorruptabile worde, and witnessis that the kyndly sonn of God is made man, and that licht was nocht takin of mirknessis. And he schewis the first miracle quhilk God did at the weddingis, to schew quhare the Lord is prait to the feest the wyne of the weddingis aucht to failye; that quhen ald thingis ar changet al new thingis that ar ordanyt of Crist appere. Johnne wrate this euangele in Asie, eftir that he had writtin the Apocalips in the Ile of Pathmos. Neuirtheles, he wrate the euangele eftire all euangelestis, that also ane vncorruptibile end be a virgine in the Apocalips to him to quham ane vncorruptibile beginnyng is gevin in Genesis, in the begynnyng of halie scripture; for Crist in the Apocalips sais, I am the beginnyng and the end. And this Johne is he that knew that the day of his departing was cummin. And he callit togiddir his disciplis in Ephesie, and schewit Crist be mony previngis of myraciles; and yede doun into a doluen place of his berysing. And quhen he had made prayer he was put to his fadris, and was als mekile without sorow of deid as he is fundin cleen fra corruptioun of flesch. (a)

(a) The Latin original of this prologue, which is substantially that found in both Wy. and P., appears in many early printed editions of the Vulgate, and is frequently but erroneously attributed to St Jerome. It is assigned by WW. (p. 485) to an earlier age.

Of Sancte Johnne the first chapture.

Gene. i. a.
Prouerb viii.
c.
Joh. v. c.,
vii. b., ix. a.,
xii. e., and
xiii. a.
IN the begynnyng was the word, and the word was
Johan. v. d. at God, and God was the word. ²This was in
F. 86 r. the begynnyng at God. ³Al thingis war made be
him, and without him was made na thing. ⁴That thing
that was made (a) in him was lijf: and the lijf was
the licht of men: ⁵And the licht schynes in mirk-
nessis, and mirknessis comprehendit nocht it. ⁶A
man was send fra God, to quham the name was
Johne. ⁷This man com into witnessing, that he suld
bere witnessing of the licht, that al men suld beleue
be him. ⁸† He was nocht the licht, bot that he suld
bere witnessing of the licht. ⁹Thare was a verray
licht, quhilk lichtnys ilk man that cummis into this
warld. ¹⁰He was in the warld, and the warld was

† He was
nocht the
lycht.)
Treuth it is
that Jhonne
the Baptist
was anne
byrnyng and
a schynnyng
lycht, Joh.
v.; and
Christ callit
the minister
of his word
the lycht of
the warld,
Math. v.,
because thai
had Godis
word, and
war send to
beare wit-
ness of the
lycht, as was
John, Jhonn
i. Botnothis
Jhonn nor

(a) made added in margin, MS.

i. 1. at God: *apud Deum*. God was the word: so Wy., P., and Rh.; *Deus erat verbum*. Gau (p. 37), 'The word wesz in the beginning, and this word wesz with God, and this word wesz God, this word vesz in the beginning with God, al thing wesz maid be this word.'

3, 4. na thing. That thing that was made in him was lijf: P. (as printed by FM.), 'no thing, that thing that was maad. In hym was lijf,' in agreement with the modern division of AV.; and FM., strange to say, make no reference to any variation in the punctuation of their MSS. here. But undoubtedly many copies, both of Wy. and P., divide the clauses as above in Nisbet. Almost all ancient MSS. of the Vg., and the majority of printed editions, including St. and Sixt., divide the clauses thus: *sine ipso factum est nihil. Quod factum est in ipso vita erat*, &c. So Rh., 'without him was made nothing. That which was made in him was life,' &c. Clem. left the sense ambiguous, punctuating thus, *nihil, quod factum est, in ipso vita erat* (though ver. 4 is marked to begin with *in ipso*); but modern reprints generally point, '*est. In ipso*,' &c. RV. places in the margin, as an alternative reading, 'was not anything made. That which hath been made was life in him,' in accordance with the critical editions of the Greek by Tregelles and Westcott and Hort.

5. mirknessis: P., 'derknessis'; *tenebris*.

7. into witnessing: *in testimonium*.

ony vthir
sanct can gif
lycht vnto
othir menn,
for thair is
bot ane
quhilk of
himself is the
onlye trew
lycht of the
warld, ewin
Christ, Joh.
xii., that
schawis the
lycht of his
word onn to
all menn,
Joh. i.

† Grace for
grace). The
grace, and
mercy, and
gudness
that we haif
is gewin vs
be the meanis
of the jnes-
timable luf,
fauour, and
kyndness of
God in
Christ, and
for his saik.

† Na mann
hes seyn God

made be him, and the warld knew him nocht. ¹¹ He
com into his awn thingis, and his resauet him nocht.

¹² Bot how mony euire resauet him, he gafe to thame
powere to be made the sonnys of God, to thame that
beleuet in his name; ¹³ The quhilkis nocht of bludes,
nouthor of the will of flesch, nouthor of the will of
man, bot ar born of God. ¹⁴ And the word was
made man, and has duelt amang vs, and we haue
seen the glorie of him, as the glorie of the aan be-
gottin sonn of the fader, full of grace and of treuth. ✠

✠ ¹⁵ Johnne beris witnessing of him, and cries, and
sais, This is quham I said, He that sal cum eftir
me, is made before me, for he was before me;

¹⁶ And of the plentee of him we all haue takin,
† and grace for grace. ¹⁷ For the law was gevin be
Moyses; bot grace and treuth is made be Jesu Crist.

¹⁸ † Na man saw euir God: bot the aan begottin sonn
that is in the bosum of the fader he has tald out. ✠

Essay. lvi. b.
Ossee. i. a.

Roma. viii.
b.

Gall. iii. a.
Baruch. ii. e.
Math. xvii.
a.
ii. Pet. i. c.

i. Joh. i. a.
Math. iii. b.
Ma. i. a.
Collo. ii. b.

Deutro. iiiii.
b., v. c.

i. Joh. iiiii. b.

i. 11. **his awn thingis** : *propria*. **his** : *sui*.

12. **beleuet** : P., 'bileueden'; but Vg., *credunt*. Abp. Ham.
(p. 141), 'He hais gevin powar to thame to be sonnys of God,
quhilk beleivis in his name.' Gau (p. 38), 'God has giffine to sa
mony as trowis in his nayme to be the barnis of God.'

13. **of bludes** : *ex sanguinibus*.

14. **was made man** : J. Ham. (Cath. Traict., f. 58 v.), 'The vord
vas maid flesch and it duelt in vs.' **aan begottin** : P., 'oon
bigetun'; *unigeniti*.

15. **This is quham I said** : similarly P. Wy., 'This it was whom
I seide'; *hic erat quem dixi vobis*. **before me** : P., 'tofor me';
ante me.

16. **of the plentee** : Abp. Ham. (p. 178), 'of his fulnes all we
have ressavit.'

17. **bot grace** : Vg., *gratia*, some few MSS. adding *autem*.
J. Ham. (Fac. Traict., p. 245), 'The law was gevvin be Moyses,
grace and veritie was maid be Iesus Christ.'

18. **bot the aan begottin sonn** : Vg., *unigenitus filius*; but
several ancient MSS. add *nisi*. **he has tald out** : *ipse enarravit*;
Abp. Ham. (p. 150), 'Na man hes sein God at ony tyme, the only
begottin sonne, quhilk is in the bosum of the father, he hais declarit
the same to us.'

- Joh. v. d. ✠¹⁹ And this [is] the witnessing of Johnne, quhen Jewis send fra Jerusalem preestis and deknys to him, that
- Joh. iii. b. thai suld ask him, Quha art thou? ²⁰ And he knowlechit, and denyit nocht. And he knowlechit, For I am nocht Crist. ²¹ And thai askit him, Quhat than?
- Deut. xviii. c. Art thou Hely? And he said, ‡ I am nocht. Art thou a prophet? And he ansuerd, Nay. ²² Tharfore thai said to him, Quha art thou? that we geue ane ansuere to thir that send vs. Quhat sais thou of thyself? ²³ And he said, I am a voce of a crier in desert, Dresse ye the way of the Lord, as Esaie, the prophet, said. ²⁴ And thai that war send war of the Phariseis. ²⁵ And thai askit him, and said to him, Quhat than baptyses thou, gif thou art nocht Crist, nowthir Hely, nouthir a prophet? ²⁶ Johnne ansuerde to tham, and said, I baptyse in watir, bot in the middis of you has standin aan that ye know nocht; ²⁷ He it is, that sall cum eftir [me], that was made before me, of quham I am nocht worthi to lows the thuang of his scho. ²⁸ Thir thingis war done in Bethany beyond Jordan, quhare Johnne was baptysed. ✠ ✠²⁹ Ane vthir day Johne saw Jesu cummand to him, and he said, Lo! the lambe of God; lo! he that takis away the synnis of the warlde.
- Math. iii. b. Mar. i. a. Luc. iii. c. Esay. xl. a. at any tyme.) The nature and substance of God, sa excellent ane maiestye that na corporal eye can se him sa partlyte as he is. Quhair as the scripture sayis that Habram, Jacob, Moyses, Josue, Job, Esaie, Micheas, and other had the sycht of God, and that sum of them saw him face for face, it was bot in a glass, ymage and symilitude, i. Cor. xiii. throu his word be the ministratioun of angellis: for na man lywyng can see the face of God in his awin nature, Exod. xxxiii. ‡ I am not.) Jhonne denyit not bot that he is the samme Elias that was promised, Malci. iii.,
- Math. iii. b. Mar. i. a. Luc. iii. c. Actis xix. a. ✓ Jhonn iii. d. and x. d. Esaie liiii. b. i. Cor. v. b.

i. 19. **deknys**: so P., 'dekenes'; *levitas*.

20. **And he knowlechit**: similarly Wy. (at the beginning of the verse). Vg., *et confessus est*; but P., 'He knoulechide,' omitting 'and.'

23. **And he said**: Wy., P. omit 'and.' Vg., *Ait*. I am a voce of a crier: P., 'Y am a vois of a crier'; *Ego vox clamantis*. Wy., 'I a vois of the crying.'

25. **Quhat than**: *Quid ergo*.

26. **in the middis**: P., 'in the myddil'; *medius*. Wy., 'the myddil man.'

27. **the thuang of his scho**: Wy., P., 'the thwong of his schoe'; *corrugiam calciumenti*.

29. **Ane vthir day**: P., 'Anothir day'; *altera die*. Rh., 'the next day'; so ver. 35. **takis away**: P., 'doith awei'; *tollit*.

that suld
turne the
hartis of the
faderis vnto
the childyr,
as the angel
said, Luc. i.,
and that was
comme al-
reddy, as
Christ prom-
mittit of
him, Math.
xi. Bot
Jhon denyed
him self to
be that
Elias quhilk
was taynne
wp in the
fyrye carte,
iii. Reg. iii.,
of quhom
the Jewes
had anne
opynioun,
that he suld
walk in the
earth befor
the cum-
myng of
Messias.

⁸⁰ This is he that I said of, Estir me is cummin a man, quhilk was made before me; for he was rathare than I. ⁸¹ And I knew him nocht, bot that he be schewit in Jsrael, tharfor I am baptizing in watire.

⁸² And Johnne baire witnessing, and said, That I saw the spirit cummande doun as a dow fra heuen, and duellit on him. ⁸³ And I knew him nocht; bot he that send me to baptize in watire said to me, On quham thou seis the Spirit cummyng doun, and duelling on him, this is he that baptizis in the Haligaast.

⁸⁴ And I saw, and baire witnessing, that this is the sonn of God. ✠ ✠ ⁸⁵ Ane vthir day Johnne stude, and

twa of his discipilis, ⁸⁶ And he beheld Jesu gangand, and said, Lo! the lambe of God. ⁸⁷ And twa discipilis herd him spekand, and followit Jesu. ⁸⁸ And

Jesus turnit, and saw thame followand him, and said to thame, Quhat seke ye? And thai said to him, Rabbi (that is to say, Maistir), quhare duellis thou? ⁸⁹ He sais to thame, Cum ye and se. And thai com, and saw quhare he duellit; and duelt with him that day. And it was as the tent houre. ⁴⁰ And Andro, the bruther of Symon Petir, was aan of the twa that herde of Johnne and had followit him. ⁴¹ This fand first his bruther Symon, and he said to him, We

i. 30. **rathare than I**: P., 'rather than Y'; *prior me erat*.

31. **I am baptizing**: a slip of the copyist. P. (similarly Wy.), 'Y cam baptising'; *veni ego . . . baptizans*.

32. **a dow**: P., 'a culuer'; *columbam*. Compare c. ii., ver. 16.

33. **thou seis**: so P., 'thou seest'; but Wy., more correctly, 'thou schalt se.' Vg., *videris*.

35. **Ane vthir day**: see ver. 29. **Johnne stude**: with W. and P., and one or two ancient MSS., omitting *iterum*.

36. **beheld . . . and said**: P., 'biheeld . . . and seith'; *respiciens . . . dicit*. **gangand**: P., 'walkinge.'

38. **followand**: P., 'suyinge.'

39. **He sais**: so Wy., 'He seith.' Vg., *Dicit*. But P., 'And he seith.' **And thai com**: P., 'And thei camen'; but Vg., *Venerunt*. Wy., 'Thei camen.'

40. **followit**: P., 'sued.'

F. 86 v.

Math. iii. b.

Mar. i. a.

Luc. iii. c.

Exod. xii. a.
Esaye liii. b.

haue fundin Messias, that is to say, Crist; ⁴² And he ledde him to Jesu. And Jesus beheld him, and
 Math. xvi. c. saide, Thou art Symon, the sonn of Johanna; thou
 salbe callit Cephas, that is to say, Petir. ⁴³ And on
 Joh. xii. c. the morn he wald gaan out into Galilee, and he
 fand Philip, and he sais to him, Follou thow me.
⁴⁴ Philip was of Bethsaida, the citee of Andro and of
 Petir. ⁴⁵ Philip fand Nathanahel, and said to him,
 Jho. xxi. a. We haue fundin Jesu, the sonn of Joseph, of Nazareth,
 Gene. iii. c., quham Moyses wrate in the law and the prophetis.
 xxii. c., and
 xlix. b.
 Deut. xviii. ⁴⁶ And Nathanahel said to him, Of Nazareth may sum
 gude thing be? Phillip said to him, Cum and se.
 Esaie vii. c. ⁴⁷ Jesus saw Nathanael cumming to him, and said of(a)
 and ix. b.
 Joh. vii. c. him, Lo! verralie a man of Israel, in quham is na
 gile. ⁴⁸ Nathanahel said to him, Quharof has thou
 knowne me? Jesus ansuerde, and said to him, Be-
 fore that Phillip callit thee, quhen thou was vndir
 the fig tre, I saw thee. ⁴⁹ Nathanahel ansuerde to
 him, and said, Rabbi, thou art the sonn of God, thou
 art king of Israel. ⁵⁰ Jesus ansuerde, and said to
 him, For I said to thee I saw thee vndir the fig
 tre, thou beleues; thou sal se maire than thir thingis.

(a) of written above to deleted.

i. 42. beheld him, and saide: *intuitus . . . dixit.* sonn of
 Johanna: *filius Jona.* salbe callit: P., 'schalt be clepid.'

43. And on the morn: P., 'And on the morewe.' Vg., *In crastinum*, without conjunction. he wald gaan out: P., 'he wolde go out'; *voluit exire.* he sais: so P., 'he seith.' Vg., *dicit . . . Jesus.* Wy., 'Jhesu seith.' Follou: P., 'sue.'

45. quham Moyses wrate: *quem scripsit Moyses.* and the prophetis: Wy., P. omit article.

46. may sum gude thing be: *potest aliquid boni esse?* Phillip said to him: so P., 'Filip seide to hym'; but Vg., *dicit ei Philippus.* Wy., 'Phillip seith,' &c.

47. of him: so Wy. Vg., *de eo*; but P., 'to him.'

48. Quharof has thou knowne me? similarly Wy., P. Vg., *unde me nosti.* Rh., 'How knowest thou me.' callit: P., 'clepide.'

⁵¹ And he said to thame, Trewlie, trewlie, I say to yow, ye sal se heuen opnyt, and the angels of God ascending and cummyng doun on manniss sonn. ¶

The secunde chapture.

✠ Ande the thrid day weddingis war made in the Chane of Galilee; and the moder of Jesu was thare. ² And Jesus was callit, and his discipilis, to the weddingis. ³ And quhen the wyne failyeit, the moder of Jesu said to him, Thai haue nocht wyne. ⁴ And Jesus said to hir, Quhat to me and to thee, woman? my houre com nocht yit. ⁵ His moder sais to the mynistariss, Quhat euir thing he say to you, do ye. ⁶ And thar war set sex staen cannis, eftir the clengeing of the Jewis, haldand ilkaan ij or thre metretis. ⁷ And Jesus sais to thame, Fill ye the pottis with watire. And thai fillit thame vp to the mouth. ⁸ And Jesus said to thame, Draw ye now, and bere ye to the architriclyn. And thai baire. ⁹ And quhen

F. 87 r.

i. ⁵¹. said to thame: similarly Wy., P., 'seide to hem'; but Vg., *dicit ei*. Rh., 'saith to him.' ascending: P., 'stiyng vp'; *ascendentes*.

ii. 1. weddingis war made: similarly Wy., P.; *nuptie facta sunt*. in the Chane: P., 'in the Cane.' Wy. adds, 'or town.'

2. And Jesus was callit: P., 'And Jhesus was clepid'; *Vocatus est autem et Jesus*. Rh., 'And Jesus also was called.'

3. the wyne: P., 'wijn,' without article.

4. said: P., 'seith.' Vg., *dicit*.

6. sex staen cannis: P., 'sixe stonun cannes' (Wy., pottis); *lapideæ hydrie sex*. clengeing: P., 'clensyng'; *purificationem*. ij or thre metretis: P., 'tweyne ether thre metretis' (Wy., mesuris); *metretis binas vel ternas*.

7. And Jesus: so Wy., P.; Clem., WW. omit conjunction. pottis: so Wy., P.; *hydrias*. vp to the mouth: so P.; *usque ad summum*. Wy., 'til to the hijeste part.'

8. said: so P., 'seide.' Vg., *dicit*. Wy., 'seith.' architriclyn: so P. Wy. adds gloss, 'that is, prince in the hous of thre stagis.' Rh., 'chief steward.'

Math. iii. b.
Mar. i. b.
Luc. xiii. d.

Math. xxi. b.
Mar. xi. b.
Luc. xix. d.

the architriclyne had taastit the watir made wyne, and wist nocht quharof it was, bot the ministaris wist that drew the watire, the architriclyn callit the spouse, ¹⁰ And sais to him, Ilk man settis first gude wyne, and quhen men ar fulfillit, than that that is wers; bot thou has keptit the gude wyne into this tyme. ¹¹ Jesus did this the beginnyng of signes in the Chane of Galilee, and schewit his glorie; and his discipilis beleuet into him. ✠ ¹² Eftir thir thingis he com doun to Capharnaum, and his moder, and his brether, and his discipilis; and thai duelt nocht thare mony dais. ✠ ¹³ And the pasche of Jewis was neire, and Jesus went vp to Jerusalem. ¹⁴ And he fand in the tempile men selland oxen, and schepe, and dowis, and changeris sittand. ¹⁵ And quhen he had made as it war a scourge of smal cordis, he draue out all of the tempile, and oxen and schepe; and he sched the money (a) of changeris, and turnit vpsadoun the burdis. ¹⁶ And he said to thame that sald culueris (or dowis), Tak away fra hyne thir thingis, and will ye nocht mak the hous of my fader ane hous of merchandice. ¹⁷ And his discipilis had mynd, for it was writtin,

(a) *money* written above *mony* deleted.

ii. 9. *callit*: Wy., P., 'clepith'; *vocat*.

10. *ar fulfillit*: P., 'ben fulfillid'; *inebriati fuerint*.

11. *beginnyng of signes*: *initium signorum*. in the Chane: see ver. I.

12. *thir thingis*: reading *hæc* with St., Sixt.; but Clem. and WW., *hoc*.

13. *neire*: P., 'nyȝ.'

14. *dowis*: P., 'culueris'; *columbas*. But see ver. 16, 'culueris (or dowis).' *changeris*: P., 'chaungeris'; *nummularios*.

15. *and oxen and schepe*: similarly Wy., P. Vg., *oves quoque et boves*. *turnit vpsadoun the burdis*: *mensas subvertit*.

16. *culueris* (or *dowis*): see ver. 14. *fra hyne*: P., 'fro hennus.' *and will ye nocht*: Wy., P., 'and nyle ȝe'; so Clem., but WW. omit *et*.

17. *for*: *quia*=that.

The feruent lufe of thin hous has eten me. ¹⁸ Tharfor the Jewis ansuerd, and said to him, Quhat takin schewis thou to vs that thou dois thir thingis? ¹⁹ Jesus ansuerd, and said to thame, Vndo ye this tempile, and in thre dais I sal raase it. ²⁰ Tharfor the Jewis said to him, In fourty and sex yeris this tempile was biggit, and sal thou in thre dais raase it? ²¹ Bot he said of the tempile of his body. ²² Tharfore quhen he was risen fra deid, his discipilis hadde mynd that he said thir (*a*) thingis of his body; and thai beleuet to the scripture, and to the word that Jesus said. ²³ And quhen that Jesus was at Jerusalem in the pasche, in the feest day, mony beleuet in his name, seand the signes he did. ²⁴ Bot Jesus trowit nocht him self to thame, for he knew al men; ²⁵ And for it was nocht nede to him that ony man suld bere witnessing, for he wist quhat was in man. ✠

Psal. lxxiii.
b.
Math. xxvi.
a.
Joh. vi. b.

Math. xxvi.
f.
i. Esd. v., vi.

Jere. xvii. b.
Apoc. ii. d.

The iij chapture. ✠

And thar was a man of the Phariseis, Nichodeme be name, a prince of the Jewis. ² And he com to Jesu be nycht, and said to him, Rabbi, we wate that thou art cummyn fra God maister; for na man may

Joh. vii. e.
and xix. d.

(*a*) *thir* corrected out of *this*: *thingis* added above the line.

ii. 17. the feruent lufe: Wy., 'the feruour of loue'; *zelus*.

19. Vndo ye: *solvite*. Gau (p. 46), 'braik dune this tempil and I sal big it wp agane in iij dais.'

20. biggit: P., 'bildid.'

22. *thir thingis*: similarly P.; but Vg., *hoc*. Wy., 'this thing.' of his body: so one MS. of Wy. (Q.); underlined in P. as a gloss. Not in Vg.

23. Jesus: so Wy. and P., but not in Vg.

25. bere witnessing: similarly P.; but Vg. adds, *de homine*. Wy., correctly, 'bere witnessing of man.'

iii. 2. And he com: similarly P. Vg., *hic venit*, omitting conjunction. Wy., 'He cam.' fra God maister: similarly P.; a *Deo* . . . *magister*. Wy., 'of God thou hast come a maistir.'

do thir signes that thou dois, bot gif God be with
 Joh. ix. d. him. ³ Jesus ansuerde, and said to him, Treulie, treulie,
 I say to thee, bot gif a man be born agane, he may
 nocht se the kingdome of God. ⁴ Nicodeme said to
 him, † How may a man be born quhen he is ald? ⁵ quhethir may he entir agane into his moderis wambe,
 F. 87 v. and be born agane? ⁶ Jesus ansuerd, Treulie, treulie,
 Joh. iii. b. I say to thee, bot a man be born agane of watir and
 Titum iii. a. of the Haligast, he may nocht entir into the kingdome
 of God. ⁷ That that is born of flesch, is flesch; and
 Roma. viii. a. that that is born of the spirit, is spirit. ⁸ Wonndir thou
 nocht for I said to thee, It behuves you to be born
 Ecclesiastes xi. a. agane. ⁹ The spirit inspires quhare he will, and thou
 heris his voce, bot thou wate nocht quhar fra it
 cummis, na quhare he gais; sa is ilk man that is
 born of the spirit. ¹⁰ Nicodeme ansuerde, and said to
 him, How may thir thingis be done? ¹¹ Jesus ansuerde,
 and said to him, Thou art a maistir in Jsrael, and
 knawis nocht thir thingis? ¹² Treulie, treulie, I say
 to thee, for we speke that that we wate, and we
 witnes that that we haue seen, and ye tak nochtoure
 witnessing. ¹³ Gif I haue said to you erdlie thingis,
 and ye beleue nocht, how gif I say to you heuenlie
 thingis, sall ye beleue? ¹⁴ And na man ascendis into
 Ephe. iii. a. Nu. xxi. b. heuen, bot he that com down fra heuen, mannis sonn

† How may a man.) Their wordis of Nichodemus declaris playnly that wardly wisdomme, the naturall reasoun, and fre will of man hes na knowlege of the grace and jnwart werkis of God, ye the doctryne thair of semys bot fwylschness befor him, 1. Cor. ii.

iii. 4. **said**: so Wy., P., 'seide.' Vg., *dicit*.

5. **Haligast**: so Clem., *Spiritu sancto*; but Rh., following Hent. (with WW.), omits 'holy.' Abp. Ham. (p. 186), 'Except ilk man and woman be borne agane be wattir and the haly spreit, he may nocht entir into the kingdome of God.' Burne (f. 10 r.), 'Except ane man be borne of valter and the spreit, he may not enter in the kingdome of God.'

6. **of flesch . . . of the spirit**: P., 'of the fleisch . . . of spirit.'

7. **for**: *quia*=that; so in ver. 19.

8. **inspires**: P., 'brethith'; *spirat*. Some MSS. of Wy., 'brethith, or quyeneth.'

13. **ascendis**: P., 'stieth'; *ascendit*.

that is in heuen. ¹⁴ And as Moyses raasit a serpent in desert, sa it behuves mannis sonn to be raasit, ¹⁵ That ilk man that beleues in him perse nocht, bot haue euir lasting lif. ✠ ¹⁶ For God luuet sa the warld, that he gafe his aan begottin sonn, that ilk man that beleues in him perse nocht, bot haue euirstand lif. ¹⁷ For God send nocht his sonn into the warld that he iuge the warld, bot that the warld be sauet be him. ¹⁸ He that beleues in him is nocht demyt; bot he that beleues nocht is now demyt, for he beleues nocht in the (a) name of the aan begottin sonn of God. ¹⁹ And this is the dome, for licht com into the warld, and men luvit maire mirknessis than licht; for thar werkis war euile. ²⁰ For ilk man that dois euile hatis the licht; and he cummis nocht to the licht, that his werkis be nocht repreuet. ²¹ Bot he that dois treuth, cummis to the licht, that his werkes be schewit, that thai ar done in God. ✠ ²² Estir thir thingis Jesus com, and his discipilis, into the land of Judee, and thare he duelt with thame, ‡ and baptizit. ²³ And Johnne was baptizand in Ennon, beside Salem, for mony watris war thare; and thai com, and ware baptizit. ²⁴ And Johnne was nocht yit send into presoun.

Joh. viii. c.
and xii. d.

Roma. v. a.
i. Joh. iii. b.

Mar. vi. b.
Luc. xix. a.

Joh. i. a.
and xi. f.

Ephe. v. b.

Joh. iii. a.
Math. iii. a.
Mar. i. a.
Luc. iii. a.
Math. iii. b.

And baptizit
Jesus
him
lf, bot be
s discipilis,
as

(a) After *the*, *aan begottin* deleted.

iii. 14. *raasit*: P., 'areride'; *exaltavit*.

15. *ilk man that beleues*: Gau (p. 74), 'he that trowis in the sone of god he hesz the euerlastand lif.'

16. *God luuet sa*: Abp. Ham. (p. 44), 'Sa God hais luffit the warld, that he hais gevin his awin sone, that quhasaevir beleiffis in him can nocht perisch, bot mone haif the lyif eternal.'

18. *is nocht demyt*: *non judicatur*. *is now demyt*: Gau (p. 27), 'he yat trowis noth he is now condemnit.'

19. *the dome*: *judicium*. *for*: *quia*=because. *maire mirknessis than*: P., 'more derknessis than'; *magis tenebras quam*.

23. *And Johnne was*: similarly P.; but Vg., *erat autem et J.* Rh., 'And John also was.'

24. *And Johnne*: similarly P.; but Vg., *enim*. Rh., 'For John,' &c.

✠²⁵ Tharfore a questioun was made of Johnnis discipilis with the Jewis, of the purificatioun. ²⁶ And thai com
 Joh. iii. a. to Johnne, and said to him, Maister, he that was with the beyonde Jordan, to quham thou has born witnessing, lo! he baptizis, and al men cummis to him. ²⁷ Johnne ansuerde and said, A man may nocht tak
 Joh. i. b. any thing, bot it be gevin to him fra heuen. ²⁸ Ye you self beris witnessing to me that I said, I am nocht Crist, bot that I am send before him. ²⁹ He that has a wif is the husbande; bot the frende of the spouse that standis, and heris him, joyis with joy for the voce of the spouse. Tharfor in this thing my ioy is fulfillit. ³⁰ It behuvis him to wax, bot me to be made lesse. ³¹ He that com fra abone, is aboue all; he that (a) is of the erde, spekis of the erde; he that cummis fra heuen, is abone alle. ³² And he witnessis that thing that he has seen, and herde, and na man takis his witnessing. ³³ Bot he that takis his witnessing, † has confermyt that God is suthfast. ³⁴ Bot he quham God has send spekis the wordis of God; for nocht to mesure God gevis the spirit. ³⁵ The fader luvis the sonn, and he has gevin althingis in his hand. ³⁶ He

Sanct Jhonne sayis in the iii. chapture. Neuirtheless, quhidir a mann do a thing be himself or be his seruand, it is callit his deid.

† Hes confirmit that God, &c.) That is to say, he feillis it prewit in his hart be the experience of faith that God is trew, as Christ sayis, Joh. vii., Gif ony man will do the wil of the fader, he sal knaw quhydir this doctryne be of God, &c.

✓
 F. 88 r.
 Ro. iii. a.
 Esay. lxi. a.
 Math. xi. c.
 Luc. x. c.
 Joh. vi. f.
 i. Joh. v. b.

(a) After *that*, *spek* deleted.

iii. 26. Maister: *Rabbi*.

29. a wif is the husbande: *sponsam, sponsus est*; Wy., 'a spousesse, or wyf, is the spouse, or hosebonde.' Tharfor in this thing my ioy: similarly Wy., P. Vg., *Hoc ergo gaudium meum*. Rh., 'This my joy therefore.'

31. he that is of the erde, spekis, &c.: both Wy. and P. omit the clause *de terra est, et*. Rh., 'He that is of the earth, of the earth he is, and of the earth he speaketh.'

33. Bot he that takis: Clem., *qui accepit*. St., Sixt. add *autem*. Rh., 'He that hath received.' WW., *qui accipit*, without *autem*. has confermyt: *signavit*. Wy., 'hath markid.' RV., 'hath set his seal to *this*.'

34. nocht to mesure: Abp. Ham. (p. 141), 'God gaif nocht his spret . . . efter mesour, bot abone all mesour.'

that beleues in the sonn, has eurlastand lif; bot he that is vnbelefull to the sonn, sal nocht see eurlastand lif, bot the ire of God duellis on him. ✠

The iiij chaptur.

✠ Tharfor as Jesus knew, that the Phariseis herde, that Jesus makis and baptizis ma discipilis than Johnne, ²Thouch Jesus baptisit nocht, bot his discipilis, ³He left Judee, and went agane into Galilee. ⁴And it behuivit him to passe bee Samarie. ⁵Tharfore Jesus com into a citee of Samarie, that is said Sychar, beside the place that Jacob gafe to Joseph, his sonn. ⁶And the well of Jacob was thare; and Jesus was wery of the journey, and sat thus vponn the well. And the houre was, as it war the sext. ⁷And a woman com fra Samarie to draw watir. And Jesus sais to hir, Gefe me drink. ⁸And his discipilis war gaan into the citee to by mete. ⁹Tharfore that ilk woman of Samarie sais to him, How thou, sen thou art a Jew, askis of me drink, that am a woman of

Math. iii. b.

Gene. xlviii. d.

iii. 36. vnbelefull: *incredulus*. eurlastand lif: similarly Wy., P., with Cor. vat.; but Vg., *vitam*, without *aternam* on the second occurrence of the word. Abp. Ham. (p. 48), 'Quhasa beleivis in the sonne, hais eternal lyfe, he that beleivis nocht in the sonne, sal nocht see lyfe, bot the wraith of God abydis apon him.'

iv. 1. as: *ut* = when.

5. beside the place: *juxta prædium*; Wy., 'besydis the manere, or feeld.'

6. and Jesus: reading, apparently with some MSS. and St., *autem*. Vg., *Jesus ergo fatigatus*. And the houre: reading, with St. and Sixt., *autem*. Clem., *Hora erat*.

7. And a woman: again reading *autem*, with Sixt. Clem., *Venit mulier*. And Jesus: Clem., *dicit ei Jesus*, few MSS. reading *et*.

8. And his discipilis: with several MSS. reading *autem* for *enim*. Vg., *discipuli enim*.

9. that ilk: P., 'thilke'; *illa*. sen thou art: P., 'whanne thou art'; *Judeus cum sis*. drink: so P., 'drynk.' Vg., *bibere*. Wy., 'for to drynke.'

✓ iii. Reg.
xvii. e.
Joh. viii. c.

Samarie; for Jewis vsit nocht to mele with Samaritanis.

Jere. ii. b.
Joh. vii. d.

¹⁰ Jesus ansuerde, and said to hir, Gif thou wist the gift of God, and quha is he that sais to thee, Gefe me drink, thou peraenture wald haue askit of him, and he suld haue gevin to thee quick watir. ¹¹ The

woman sais to him, Sire, thou hast nocht quharin to draw, and the pitt is deep; quharof than has thou quick watir? ¹² Quhethir gif thou art gretare than oure fader Jacob, that gafe to vs the pitt? and he drank tharof, and his sonnis, and his beestis. ¹³ Jesus ansuerde, and said to hir, Ilk man that drinkis of this watire

✓ Joh. iii. a.
Titum iii. d.

sal (a) threst eftsone; ‡ bot he that drinkis of the watire that I sal gefe to him, sall nocht threst withoutin end;

¹⁴ Bot the watir that I sal gefe to him salbe made in him a well of watir, springand vp into euirlasting lif.

Joh. vi. d.

¹⁵ The woman sais to him, Sir, geue me this watire, that I threst nocht, nouthur cum hiddir to draw.

¹⁶ Jesus sais to hir, Ga, call thin husband, and cum hiddir. ¹⁷ The woman ansuerde, and saide, I haue naan husband. Jesus (b) sais to hir, Thou said (c) wele, That I

haue naan husband; ¹⁸ For thou has had five husbandis, and he that thou has now, is nocht thin husband. This (d) thing thou has said trewlie. ¹⁹ The woman sais to him, Lord, I se that thou art a prophete. ²⁰ Oure

Luc. vii. d.
iii. Reg. ix.
a.

† Bot he that drynkis.) That is to saye, quha sa euir felis his saluatiounn, mercy, and gudness of God in Christ, and hes the trew taist of his word, sal not trist nor desire efter other consolatiounn or strange doctrynnne. Bot hes he felis and hes experiens of jncreasing of the Haly

(a) *sal . . . watire* added in margin.

(b) After *Jesus, ansuerd and said* deleted.

(c) *said* corrected out of *sais*. (d) After *this, tho* in MS.

iv. 9. *vsit nocht to mele with*: P., 'vsiden not *to dele* with'; *non coutuntur*.

11. *Sire*: so Wy., P.; *Domine*; but see ver. 19.

13. *sal threst eftsone*: P., 'schal thirste eft soone'; *sitiēt iterum*.

14. *salbe made in him*: *fiet in eo*; Rh., 'shall become in him.'

16. *call*: P., 'clepe'; *voca*.

17. *Thou said*: Wy., P., 'thou seidist'; *dixisti*.

18. *he that thou has now*: *nunc, quem habes*; but Wy., P. omit 'now.' *trewlie*: P., 'sotheli'; *vere*.

19. *Lord*: so Wy., P.; *Domine*; but see ver. 11.

ist, sua
the luf
desyre
art him
his word
rease
ia, as it
rittin,
lesi.
iii. They
t eatis me
hunger
mair,
le thai
t drynkis
sal christ
mair.

fadris wirschippit in this hill, and ye say that at Jerusalem is a place, quhare it behuvis to wirschip.

ii. Par. vii.
c.

²¹ Jesus sais to hir, Woman, beleue thou to me, for the houre sal cum, quhen nouthir in this hill, nouthir in Jerusalem, ye sall wirschip the fadere. ²² Ye wirschip

Gene. xxii. c.
Roma. i. a.
ii. Cor. iii.

that ye know nocht; we wirschip that that we know; for heil is of the Iewis. ²³ Bot the tyme is cummin, and now it is, quhen trew wirschipparis (a) sal wirschip the fader in spirit and treuth; for alsa the fader sekis sic that wirschippis him. ²⁴ God is a spirit, and it behuvis thame that wirschippis him, to wirschip in spirit and treuth. ²⁵ The woman said to him, I wate

F. 88 v.

that Messias is cummin, that is said Crist; tharfore quhen he cummis, he sall tell vs al thingis. ²⁶ Jesus

Math. xxvi.
f.
Mar. xiii. g.
Luc. xxii. e.
Joh. ix. d.
and x. c.

sais to hir, I am he, that spekis with thee. ²⁷ And

anon his discipilis com, and wonndrit that he spak with the woman; neuirtheles na man said to him, Quhat sekis thou, or, Quhat spekis thou with hir?

²⁸ Tharfore the woman left hir watir pott, and went into the citee, and said to tha men, ²⁹ Cum ye, and se ye a man that said to me all thingis that I haue done; quhethir gif he be Crist? ³⁰ And thai went out of the citee, and com to him. ³¹ In the meyn-quhile his discipilis prait him, and said, Maister, etc.

(a) *wirschippars* in catchword.

iv. 20. **is a place**: so Wy., P.; *est locus*. Rh., 'is the place.'

21. **for**: *quia*=that. **sal cum**: reading *veniet* with Hent, St., Sixt., but Clem., *venit*. J. Ham. (Cath. Traict., f. 109 v.), 'The tyme sall cum yat nather in yis hill nor zit in Ierusalem ze sall vorship ye fader bot ye treu vorshipperis sall adore him in spreit and veritie.'

22. **heil**: P., 'helthe'; *salus*.

24. **a spirit**: Abp. Ham. (p. 24), 'God is ane spret.'

27. **said to him**: reading *ei* with some MSS., but Vg. omits.

29. **quhethir gif he be Crist?** P., 'whether he be Crist?' *numquid ipse est Christus?*

30. **And thai went out**: Vg., *exierunt ergo*, some MSS. reading *et exierunt*.

31. **his discipilis**: Vg. omits *ejus*.

³² Bot he said to thame, I haue mete to ete, that ye
 knaw nocht. ³³ Tharfore the discipilis said togiddir,
 Quhethir gif ony man has broucht him mete to ete?
³⁴ Jesus sais to thame, My mete is that I do the will
 of him that send me, that I performe the werk of
 him. ³⁵ Quhethir ye say nocht, that yit iiii monethis
 are, and ripe corn cummis? Lo! I say to you, lift
 vp youre een, and se ye the feeldis, for now thai ar
 quhite to schere. ³⁶ And he that scheris takis hyre,
 and gadris fruit into eurlasting lif; that bathe he that
 sawis, and he that scheris, haue ioy togiddir. ³⁷ In
 this thing is the word trew, for ane vther is that
 sawis, and ane vthir that scheris. ³⁸ I send you to
 schere, that ye haue nocht labourit; vther men haue
 laborit, and ye haue entrit into thare trauals. ³⁹ And
 of that citee mony Samaritanis beleuet into him, for
 the word of the woman that baire witnessing, That
 he said to me althingis that I haue done. ⁴⁰ Tharfor
 quhen Samaritanis com to him, thai prait him to
 duelle thare; and he dwellit thare ij dais. ⁴¹ And
 mony ma beleuet for his word, ⁴² And said to the
 woman, That now nocht for thi speche we beleue;
 for we haue herde, and we wate, that this is verralie
 the saluator of the warld. ✠ ⁴³ And eftir twa dais
 he went out fra thynne, and went into Galilee. ⁴⁴ And
 he baire witnessing, that a prophet in his awn cuntre
 has na honoure. ⁴⁵ Tharfore quhen he com into Galilee,

Math. ix. d.
 Luc. x. a.

Joh. xvii. b.

Math. xiii. g.
 Mar. vi. a.
 Luc. iii. c.

iv. 32. he said : Sixt., Clem., *dicit*.

33. the discipilis : P. omits 'the.' has broucht him mete to
 ete : *attulit ei manducare*.

35. ripe corn : *messis*. the feeldis : *regiones*. to schere :
 P., 'to repe'; *ad messem*.

36. he that scheris (P., repith) : *qui metit*.

37. In this thing : Vg., *In hoc enim*. Rh., 'For in this,' &c.

39. beleuet into him : P., 'bileueden in hym.' for : *propter*.

42. saluator : Wy., P., 'sauyours.'

43. fra thynne : P., 'fro thennus'; *inde*.

44. And he : but Vg., *Ipse enim Jesus*. Wy., 'Sothli Jhesu.'

men of Galilee resauet him, quhen thai had seen althingis that he had done in Jerusalem in the feest day; for alsa thai had cummin to the feest day. ⁴⁶ Tharfore he com eftsone into the Chaan of Galilee, quhare he had made the watire wyne. ✠ And a litile king was, quhais sonn was seke at Capharnaum. ⁴⁷ Quhen this had herde, that Jesus suld (a) cum fra Iudee into Galilee, he went to him, and prait him, that he suld cum doun, and heil his sonn; for he began to dee. ⁴⁸ Tharfore Jesus said to him, Bot gif ye se taknis and gret wonndris, ye beleue nocht. ⁴⁹ The litil king sais to him, Lord, cum doun, before (b) that my sonn dee. ⁵⁰ And Jesus sais to him, Ga, thi sonn levis. The man beleuet to the word that Jesus said to him, and he went. ⁵¹ And now quhen he com doun, the seruandis com agane him, and tald to him, and said, That his sonn leuit. ⁵² And he askit of thame the houre in quhilk he was amendit. And thai said to him, For yistirday in the vij houre the feuer left him. ⁵³ Tharfore the fader knew that the ilk houre it was in quhilk Jesus said to him, Thi sonn levis; and he beleuet, and al his hous. ✠ ⁵⁴ Jesus did eftir this secund takin, quhen he com fra Iudee into Galilee.

Joh. ii. a.

F. 89 r.

Actis xviii.
a.(a) After *suld*, *com* deleted.(b) *before* added above the line.

iv. 46. the **Chaan**: so P., 'the Cane'; but Wy., without the article, 'Cana.' **quhare he had made**: Wy., P., 'where he made'; *ubi fecit*. **And a litile king was**: similarly P. Vg., *Et erat quidam regulus*. Wy., 'And sum litil king was.' Rh., 'And there was a certain lord.'

48. **gret wonndris**: so Wy., P., 'grete wondris'; *prodigia*.

49. **The litil king**: *regulus*.

50. **And Jesus sais**: Wy., P. rightly omit 'And.'

51. **com agane him**: P., 'camen aȝens hym'; *occurrerunt ei*.

52. **And he askit**: so P., 'And he axide'; but Vg., *Interrogabat ergo*. Wy., 'Therfor he axide.' **For yistirday**: *quia heri*.

54. **eftir**: Wy., P., 'eft'; *iterum*. Rh., 'this again the second sign,' &c.

The v chapture. ✠

Eftir thir thingis thar was a feest day of the Iewis, and Jesus went vp to Jerusalem. ² And in Jerusalem is a (a) wesching place, that in Hebrew is namet Bethsaida, and has five porches. ³ In thire lay a multitude of seekmen, blynd, cruket, and dry, abidand the mouyng of the watire. ⁴ For the angell of the Lord com doun certane tymes into the watire, and the watir was mouet; and he that first com doun into [the] cisternn, eftire the mouyng of the watire, was made haal of quhat euir seeknes he was haldin. ⁵ And a man was thare, having aucht and thretty yeris in his seeknes. ⁶ And quhen Jesus had seen him liand, and had knowne that he had mekile tyme, he sais to him, Will thou be made haal? ⁷ The sekeman ansuerd to him, Lord, I haue na man, that quhen the watir is mouet, to put me into cisterne; for the quhile I cum, ane vthir gais doun

Math. ix. a.

(a) After a, *duelling* deleted.

v. 2. a *wesching place*: P., 'a waissynge place.' Wy., 'a standing watir of beestis.' Clem. (with St., Sixt.), *Probatice piscina*. Kenrick, 'a pool, Probatice.' But WW. read *super probatice, piscina*, with most MSS. and Hent.; so Rh., 'upon Probatice, a pond.' RV., 'by the sheep gate, a pool.'

3. a *multitude*: P., 'a greet multitude.' Vg., *multitudo magna*; but some MSS. omit *magna*. and *dry*: similarly P. Vg., *aridorum*, without conjunction. Rh., 'withered.'

4. *certane tymes*: Vg., *secundum tempus*. Rh., 'at a certain time.' into the *watire*: similarly P.; *in piscinam*. Wy., 'in to the standing watir.' into *cisternn*: Wy., P., 'in to the sisterne'; *in piscinam*. A marginal gloss in one MS. of P. explains *sisterne*—'that is, a watir gederid togidere, hauinge no fiss.'

5. a *man*: *quidam homo*. yeris: P., 'zeer.'

6. liand: P., 'liggyng'; *iacentem*. that he had mekile tyme: omitting 'now.' Vg., *quia jam multum tempus haberet*. Wy., 'for now he hadde moche tyme.'

7. that quhen . . . to put: similarly P.; *ut, cum turbata fuerit aqua, mittat*. into *cisterne*: P., 'in to the cisterne'; *in piscinam*.

before me. ⁸ Jesus sais to him, Ryise vp, tak thi bedde, and ga. ⁹ And anon the man was made haal, and tuke vp his bedde, and yede furth. And it was sabot in that day. ¹⁰ Tharfor the Iewis said to him that was made haal, It is sabot, it is nocht leefful to thee to tak away thi bedde. ¹¹ He ansuerde to thame, He that made me haal said to me, Tak thi bedde, and ga. ¹² Tharfor thai askit him, Quhat man is that that said to thee, Tak vp thi bedde, and ga? ¹³ Bot he that was made haal, wist nocht quha it was. And Jesus bowit away fra the pepile, that was sett in the place. ¹⁴ Estirwart Jesus fand him in the tempile, and said to him, Lo! thou art made haal; now will thou nocht do synn, or perauenture ony werse thing befall to thee. ¹⁵ That ilk man went, and tald to the Iewis, that it was Jesus that made him haal. ¹⁶ Tharfore the Iewis persewit Jesu, for he did this thing in the sabot. ¹⁷ And Jesus ansuerde to thame, My fader wirkis till now, and I wirk. ¹⁸ Tharfor the Jewis soucht maire to sla him, for nocht anly he brak the saboth, bot he said that God was his fader; and made him euen to God. ¹⁹ Tharfor Jesus ansuerd, and said to thame, Treuly, treuly, I say to you, The sonn may nocht of him self do ony thing, bot that thing that he

Mar. ii. a.

Luc. v. c.

Math. xii. a.

Mar. i. c.
and iii. a.Luc. vi. a.,
xiii. b., and
xiii. a.Joh. vii. b.
and ix. b.

Johan. vi. a.

Joh. viii. a.

i. Cor. xii. a.

F. 89 v.

Math. xxvi.
f.Mar. xiii. g.
Luc. xxii. c.
Joh. ix. a.

v. 9. **yede furth**: P., 'wente forth'; *ambulabat*. **sabot in that day**: similarly P.; *sabbatum in die illo*.

13. **bowit away**: P., 'bowide awei'; *declinavit*. Rh., 'shrunk aside.' **fra the pepile, that was sett in the place**: similarly P.; *a turba constituta in loco*. Rh., 'from the multitude standing in the place.'

14. **will thou nocht do synn**: P., 'nyle thou,' &c.; *noli peccare*. **or perauenture**: P., 'lest'; *ne*. Gau (p. 65), 'nou thou art hail tak tent that thow sine na mair sua yat it happine noth ye var.'

16. **persewit**: P., 'pursueden'; *persequabantur*. **this thing**: so Wy., P. Vg., *hæc*.

18. **Tharfor**: *Propterea ergo*; Wy., 'Therefore thanne.' **bot he said that**: Vg., *sed et . . . dicebat*. Nis., P. neglect *et*=also. Wy., 'but and he seide.' **made him euen to**: *aqualem se faciens*.

seis the fader doand; for quhat euir thingis he dois, the sonn dois in like maner tha thingis. ²⁰ For the fader luvis the sonn, and schewis to him althingis that he dois; and he sal schew to him gretar werkis than thir, that ye wonndir. ²¹ For as the fader rases deidmen, and quiknis, sa (a) the sonn quiknis quham he will. ²² For nouthir the fader iuges ony man, bot he has gevin ilk dome to the sonn, ²³ That almen honour the sonn as thai honour the fadere. He that honouris nocht the sonn, honouris nocht the fadire that send him. ²⁴ Treulie, treulie, I say to you, he that heris my word, and beleues to him that send me, has euir-lasting lif, and he cummis nocht into dome, bot passis fra deid into lif. ²⁵ Treulie, I say to you, for the houre cummis, and now it is, quhen deidmen sal here the voce of Goddis sonn, and (b) thai that heres sal leef. ²⁶ For as the fader has lif in him self, sa he gave to the sonn, for (c) to haue lif in him self; ²⁷ And he gave to him powere to mak dome, for he is mannis sonn. ²⁸ Will ye nocht wonndire this, for the houre cummis, in quhilk almen that ar in biriellis sal here the voce of Goddis sonn.

Math. xi. e.
Luc. x. c.

Joh. viii.
Luc. xxiii. d.

Mar. v. e.
Joh. x. e.
ii. Tessa. iii.
c.
Joh. i. and
xiii. a.

Math. xxv.
d.
Daniell xii.
a.

(a) *sa* corrected out of *so*.

(b) After *and*, *that* deleted.

(c) *for* added above the line.

v. 19. *in like maner tha thingis*: similarly P., disregarding *et*. Vg., *hæc et filius similiter facit*. Wy., 'thes thingis and the sone also doith.'

20. *that ye wonndir*: *ut vos miremini*.

21. *sa the sonn*: again with P. overlooking *et*. Rh., 'so the son also.' Wy., 'so and the sone.'

22. *ilk dome*: *omne judicium*.

24. *Treulie*: Gau (p. 72), 'Veralie, veralie i say to zow quhay heris my vord and trowis in hime yat send me he hes ye euerlestand liff and he sall nocht cum to condemnatione bot he sal pas fra deid to ye euerlestand liff.'

25. *Treulie*: Wy., P. rightly repeat 'treuli'; *Amen, Amen*.

26. *sa he gave*: with P. omitting *et*=also. Wy., 'so he 3af and,' &c.

28. *in biriellis*: so P.; *in monumentis*.

† I may do
nathing.)
Their wordis
ar of meik-
ness in
Christ, quhilke
oft tymes as-
crivis al glorie
and pouer
vnto his
father, to cer-
tifye uss of
his manheid.
Neuirthe-
less, in other
places he de-
claris his
pouer to be
equall with
the fader, to
the intent
that we suld
nocht doute
bot that he is
weray God ;
for he sayis,
Joh. x., Na
man takis
my lif fra me,
bot I leaue it
of myself. I
haif pouer to
leaue it, and
I haif power
to tak it
agaynne.

† Gif I beir,
&c.) That is
to saye, gif I
as anne pri-
uat persone
suld com-
mend or mag-
nifye myself
efter the car-
nell maner of
men, quhilke
be nature ar
lyers, Psal.
cxv., my wit-
ness war of
na valour.
Bot becauss
I amm nocht
only man, bot
equall with
the fader,
weray God
and man, the
lycht of the
warld, and
the treuth
itself, thar-
for thoct I
beare recorde
of myself, yit
is my recorde
treu, Joh.
viii., for I am
Godis sonn,
quhilke cann
nocht lee.

† Seek the

²⁹ And thai that haue done gude thingis sal ga into agane rising of lif; bot thai that haue done euile thingis, into agane rising of dome. ³⁰ † I may do nathing of myself, bot as I here, I deme, and my dome is iust, for I seek nocht my will, bot the will of the fadere that send me. ³¹ † Gif I beire witnessing of myself, my witnessing is nocht trew; ³² Ane vthir is that beris witnessing of me, and I wate that his witnessing is trew, that he beris of me. ³³ Ye send to Johnne, and he baire witnessing to treuth. ³⁴ Bot I tak na witnessing of man; bot I say thir thingis, that ye be saaf. ³⁵ He was a lanterne birmand and schynand; bot ye wald glaid at ane hour in his licht. ³⁶ Bot I haue maire witnessing than Johnne, for the werkis that my fader gave to me to parforme thame, tha ilk werkis that I do beres witnessing of me, that the fader send me. ³⁷ And the fader that send me, he baire witnessing of me. Nouthir ye herde euir his voce, nouthir ye saw his liknes. ³⁸ And ye haue nocht his word duelling in you; for ye beleue nocht to him, quham he send. ³⁹ † Seek ye scripturis, in quhilke ye gesse to haue euirlasting lif; and tha it ar, that beres witnessing of me. ⁴⁰ And ye will nocht cum to me, that ye haue lif. ⁴¹ I tak nocht clernes of men; ⁴² Bot I

Joh. viii. b. c.

Joh. i. b. a.

i. Joh. v. a. Joh. x.

F. 90 r.

Math. iii. b. and xvii. a. Joh. viii. b. Deutro. v. c. Joh. i. b. and vi. e. i. Joh. iii. b.

Actis xvii. b. Deut. xviii. c.

Joh. xii. f.

v. 30. bot as I here: similarly Wy., P., reading *sed* on insufficient authority. Vg., *sicut audio*.

32. his witnessing: reading *ejus* with Wy., P., St., Sixt. Clem., WW. omit.

34. that ye be saaf: *ut vos salvi sitis*.

35. birmand and schynand: P., 'brennyng and shynynge.' ye wald glaid: *voluistis . . . exultare*.

37. his liknes: *speciem ejus*. Wy., 'his licnesse, or foorme.' RV., 'his form.'

39. Seek ye scripturis: *scrutamini scripturas*. in quhilke: similarly Wy., P., reading *in quibus*; but Vg., *quia*. Rh., 'for you think in them,' &c.

41. I tak nocht clernes [P., clerenesse] of men: *Claritatem ab hominibus non accipio*. RV., 'I receive not glory from men.'

haue knowne you, that ye haue nocht the lufe of God in you. ⁴³ I com in the name of my fadere, and ye tuk nocht me. Gif ane vthir cum in his awne name, ye sal resaeue him. ⁴⁴ How may ye beleue, that resaeues glorie ilk of vthir, and ye seek nocht the glorie that is of God allaan? ⁴⁵ Will ye nocht gesse, that I com to accuse you anentis the fadere; it is Moyses that accusis you, in quham ye hope. ⁴⁶ For gif ye beleuet to Moyses, peraeuerture ye suld beleue alsa to me; for he wrate of me. ⁴⁷ Bot gif ye beleue nocht to his lettris, how sal ye beleue to my wordis?

scripturis.) Thocht it be sua that almychty God monn writ his law in our hartis, Jere. xxxi., and thocht thai monn be jnwardly teachit be God to cum to his knowlege, Joh. vi., yit awcht nocht menn to dyspyse prophesies, i. Tessa. v., bot alway to excerse them selfis in the scripture, ethyr be redyng, be exhortyng, or teaching other, i. Thy. iiii.; for the scripture is the instrument of Gode ordanit tharto. As for other vesynes or apperyng dreames, thay ar deceatful. And quha sa euer regardis sic, takis hald of a schedow, and followis efter the wynd, Ecclesi. xxxiii.

vi chap.

Eftir thir thingis Jesus went our the see of Galilee, that is Tyberiadis. ² And a gret multitude followit him; for thai saw the taknis that he did on thame that war seek. ³ Tharfore Jesus went into ane hill, and sat thare with his discipilis. ⁴ And the pasche was full nere, a feest day of the Iewis. ✠ ⁵ Tharfore quhen Jesus had liftit vp his een, and had sene, that a gret multitude com to him, he sais to Philip, Quharof sal we by laaues, that thir men ete? ⁶ Bot he said this thing, tempting him; for he wist quhat he was to do. ⁷ Philip ansuerde to him, The laaues of twa hundreth pennyis suffices nocht to thame, that

ii. Tessa. ii.
a.
i. Joh. ii. c.

Deutro.
xviii. e.

Math. xiiii.
q.
Mar. vi. d.
Luc. ix. b.

Exod. xii. a.
Math. xiiii.
b.

Mar. vi. d.
Luc. ix. b.

v. 43. ye tuk nocht: reading, with St., Sixt., *non accepistis*. Clem., with WW., *non accipitis*. Rh., 'you receive me not.'

45. Will ye nocht gesse: P., 'Nyle 3e gesse'; *nolite putare*.

47. his lettris: *illius literis*; Rh., AV., 'his writings.'

vi. 1. that is Tyberiadis: so Wy. P., 'that is Tiberias'; *quod est Tiberiadis*.

2. followit: P., 'suede.'

4. full nere: P., 'ful ni3'; *proximum*.

5. gret: *maxima*; Rh., 'very great.' he sais: reading *dicit* with WW., Hent., and Rh.; but Clem., *dixit*.

7. laaues of twa hundreth pennyis: P., 'looues of tweyn hundrid pans.' Rh., 'two hundred pennyworth of bread.'

ilk man tak a litil quhat. ⁸ Aan of his discipilis, Andro, the bruther of Symon Petir, sais to him, ⁹ A child is here, that has five bere laaues, and ij fischis; bot quhat ar thir amang sa mony? ¹⁰ Tharfor sais Jesus, Mak ye thanie sitt to mete. And thare was mekile hay in the place. And sa men sat to the mete in novmer as five thousande. ¹¹ And Jesus tuke five laaues, and quhen he had done thankings, he departit to men that sat to mete, and alsa of the fisches als mekile as thai walde. ¹² And quhen thai war fillit, he said to his discipilis, Gader ye the relefis thatt ar left, that thai perische nocht. ¹³ And sa thai gaderit, and fillit xij coffynis of brokin mete of the five barlie laaues and ij fisches, that left to thame that had eten. ¹⁴ Tharfore tha men, quhen thai had seen the signe that he had done, said, For this is verralie the prophet that is to cum in this warlde. ¹⁵ And quhen Jesus had knawne that thai war to cum to tak him, and mak him king, he fledde allaan agane into an hill. ¹⁶ And quhen euentide was cummin, his discipilis went down into the see. ¹⁷ And

iii. Reg. iii.
e.

F. 90 v.

Luc. vii. B.
Joh. iii. c.

vi. 7. a litil quhat: *modicum quid*.

9. bere laaues: P., 'barli looues'; *panes hordeaceos*. Compare ver. 13, 'barlie laaues.'

10. sais: reading *dicit* with St., Hent. So Rh., 'saith'; but Clem., WW., *dixit*. sitt to mete: *discumbere*. mekile hay: P., 'myche hey'; *fœnum multum*. And sa: Vg., *ergo*.

11. And: so P.; but Vg., *ergo*. Wy., 'therefore.' five laaues: similarly Wy., P.; but Vg., *panes*, without *quinque*. had done thankings: *gratias egisset*. departit: *distribuit*.

12. the relefis: P., 'the relifs'; *fragmenta*.

13. And sa: Vg., *ergo*. coffynis of brokin mete: P., 'cofyns of relif'; *cophinos fragmentorum*. and ij fisches: reading, with St., Sixt., *et duobus piscibus*; not in Clem. or WW. that left: *quæ superfuerunt*.

14. he: Clem., *Jesus*. in this warlde: but Wy., P., 'in the world.' Vg., *in mundum*.

15. And quhen: similarly P. Vg., *ergo cum*. Wy., 'Therefore whanne.' he fledde: P., 'he fleiz.'

Joh. v. a.
Math. xiii.
e.
Mar. vi. e.

thai went vp into a boot, and thai com ouere the see into Capharnaum. And mirknessis war made than, and Jesus was nocht cummin to thame. ¹⁸ And for a gret wynd blew, the see raase up. ¹⁹ Tharfor quhen thai had rollit as xxv furlongis or thretty, thai saw Jesu gangand on the see, and to be nere the boot; and thai dredde. ²⁰ And he said to thame, I am; will ye nocht drede. ²¹ Tharfore thai wald tak him into the boot, and anon the boot was at the land to quhilk thai went. ²² On that vthir day the pepile, that stude ouir the see, saw that thare was naan vthir boot thare bot aan, and that Jesus entrit nocht with his discipilis into the boot, bot his discipilis allaan went. ²³ Bot vthir bootis com fra Tyberiadis beside the place, quhare thai had eten breid, and did thankngis to God. ²⁴ Tharfore quhen the pepile had seen that Jesus was nocht thare, nouthir his discipilis, thai went vp into bootis, and com to Capharnaum, sekand Jesu. ²⁵ And quhen thai had fundin him ouir the see, thai said to him, Rabbi, how com thou hiddire? ²⁶ Jesus ansuerd to

vi. 17. **mirknessis war made than**: P., 'derknessis weren maad thanne' (Wy., now); *tenebræ jam factæ erant*.

18. **And for**, &c.: 'For'=by reason of; *mare autem vento magno flante*. Wy., 'Forsothe a greet wynde blowynge, the see,' &c.

19. **had rollit**: Wy., P., 'rowid'; *remigassent*. Compare Mark vi. 48, 'rowing.' **gangand**: P., 'walkynge'; *ambulantem*.

22. **On that vthir day**: so P., 'on the tother dai'; *altera die*. Rh., 'the next day.'

23. **fra Tyberiadis**: P., 'fro Tiberias' (Wy., Tiberiade); *a Tiberiade*. **and did thankngis to God**: similarly P.; Wy., 'doyng thankngis to God'—both reading, with the large majority of ancient MSS., and with St., Sixt., *gratias agentes Domino*. But Hent., Clem., with WW., *gratias agente Domino*—i.e., the Lord giving thanks.

25. **how**: so Wy., P., 'hou,' reading *quomodo*; but Vg., *quando*. Rh., 'when camest thou,' &c.

thame, and said, Treulie, treulie, I say to yow, ye seek nocht me for ye saw the myracilis, bot for ye ete of laaues and war fillit. ✠²⁷ Wirk ye nocht mete that perishes, bot that duellis into eurlasting lif, quhilk mete mannis sonn sal geue to you; ‡ for God the fader has merkit him. ²⁸ Tharfore thai said to him, Quhat sal we do, that we wirk the werkis of God? ²⁹ Jesus ansuerde, and said to thame, This is the werk of God, that ye beleue to him quham he send. ³⁰ Tharfore thai said to him, Quhat takin than dois thou, that we se, and beleue to thee? quhat wirkis thou? ³¹ Oure fadris ete manna in desert, as it is writtin, He gave to thame breid fra heuen to ete. ³² Tharfor Jesus sais to thame, Treulie, treulie, I say to yow, Moyses gave you nocht breid fra heuen, bot my fader gevis you verray breid fra heuen; ³³ For it is verray breid that com doun fra heuen, and gevis lif to the warld. ³⁴ Tharfore thai said to him, Lord, euir geue vs this breid. ³⁵ And Jesus said to thame, I am breid of lif; he that cummis to me, sal nocht hungire; he that beleues in me, sal neur threst. ✠ ³⁶ Bot I said to you, that

F. 91 r.

Math. xvi. a.
Mar. viii. b.
Joh. ii. c.Exo. xvi. a.
Psal. lxxvii.
c.

Joh. iii. b.

vi. 26. ye seek nocht me for ye saw: P., '3e seken me, not for 3e sayn'; similarly Wy.; *queritis me, non quia vidistis*.

27. Wirk ye: J. Ham. (Cath. Traict., f. 41), 'wirk the breid that perishes not, bot remanis in lyf euerlesting quhilk the sone of man sall gif zou.' quhilk mete: P., 'which mete'; *quem. for God the fader has merkit* [Wy., betokenede, or marked] him: *hunc enim Pater signavit Deus*. Rh., 'For him the Father, God, hath signed.'


29. beleue to him: *credatis in eum*. Gau (p. 75), 'that is the vark of god that ze trow in hime quhome the fader send.'

32. sais: reading *dicit* with Wy., P.; but Vg., *dixit*.

33. For it is verray breid: reading, with St., Sixt., *Panis enim verus est*; but Hent., Clem., *panis enim Dei est*. J. Ham. (Fac. Traict., p. 361), 'the braid of God is that whilk descendit from heuin and gevvis lyf to the warld.'

35. he that beleues: Nis., with Wy., P., omits conjunction. Vg., *et qui credit*.

him
the
) That
saye,
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ye haue seen me, and ye beleue nocht. ³⁷ Al thing, that the fader gevis to me, sal cum to me; and I sal nocht cast him out that cummis to me. ³⁸ For I com doun fra heuen, nocht that I do my will, bot the will of him that send me. ³⁹ And this is the will of the fader that sende me, that althing that the fader gave to me, I tyne nocht of it, bot agane raase it in the last day. ⁴⁰ And this is the will of my fader that send me, that ilk man that seis the sonn, and beleues in him, haue eurlasting lif; and I sall agane raise him in the last day. ⁴¹ Tharfore the Iewis gruchet of him, for he had said, I am breid that com doun fra heuen. ⁴² And thai said, Quhethir this is nocht Jesus, the sonn of Joseph, quhais fadere and modere we haue knawne. How than sais this, That I com doun fra heuen? ⁴³ Tharfore Jesus answerde, and said to thame, Will ye nocht murmure (or gruche) togiddire.  ⁴⁴ Na man may cum to me, bot gif the fader that send me draw him; and I sal agane raise him in the last day. ⁴⁵ It is writin in prophetis, And al men salbe abile for to be taucht of God. Ilk man that herd of the fadere, and has

Luc. xxiii. c.
Joh. x. c.
and xviii. a.

Joh. v. c.

Math. xiii.
Joh. vi. g.
I. Tessal. iii.
a.
Esaie liiii. c.
Jere. xxxi. f.

Math. xi. c.
Luc. x. c.
Deutro. v. b.
and vi. b.
Joh. iii. e.
I. Joh. v. b.

vi. 36. that ye haue seen me: similarly P. Vg., *quia et vidistis me*.

39. that the fader gave: similarly Wy., P.; but Vg., *quod dedit mihi*, omitting *Pater*. tyne: P., 'leese'; *perdam*.

40. this is the will: Abp. Ham. (p. 259), 'This is the will of my father quhilk send me, that all man that seis the sonne . . . and trowis in him . . . he may have the lyfe eternal.'

41. gruchet [P., grutchiden] of him: *murmurabant de illo*. See ver. 43. I am breid: omitting *rius*, with Wy., P. So Hent., WW., and Rh.; but St., Sixt., Clem., *ego sum paupis rius*.

43. Will ye nocht murmure (or gruche): P., 'Nyle ye grutche'; *Noble murmure*.

44. Na man: Gau (p. 68), 'na man cane cum to me bot giff my fader draw hime and I sal raiss hime vp apone the later day of dume.'

45. abile for to be taucht of God: *dociles Dei*. Rh., 'docible of God.'

leirit, cummis to me. ⁴⁶ Nocht for ony man has seen the fader, bot this that is of God has seen the fadere. ⁴⁷ Suthlie, suthlie, I say to you, he that beleues in me has euirlasting lif. ⁴⁸ I am breid of lif. ⁴⁹ Your fadris ete manna in desert, and ar deid. ⁵⁰ This is breid cummand doun fra heuen, that gif ony man ete tharof, he de (a) nocht. ⁵¹ I am leevand F. 91 v. breid, that com doun fra heuen. ⁵² Gif ony man ete of this breid, he sal leef withoutin end. And the breid that I sal geue, is my flesch for the lif of the world. ✠ ⁵³ Tharfore the lewis chidet togiddir, and said, How may this geue to vs his flesch to ete? ⁵⁴ Tharfore Jesus sais to thamme, Treuly, treuly, I say to you, † bot ye ete the flesch of mannis sonn, and drink his blude, ye sal nocht haue lif in you. ⁵⁵ He that etis my flesch, and drinkis my blude, has euirlasting lif, and I sal agane raise him in the last day. ✠ ⁵⁶ For my flesch is verray mete, and my blude is verray drink. ⁵⁷ He that etis my flesch, and drinkis i. Joh. iii. b.

(a) *dee* in catchword.

vi. 47. *Suthlie, suthlie: Amen, amen.* See ver. 54.

52. *Gif ony man: Si quis, &c.* Clem. and FM. divide the verse here, making these words the beginning of ver. 52; but Hent. and Rh., in agreement with AV., make no such division, and so count seventy-one verses altogether in the chapter, instead of seventy-two. Vv. 51, 52: Abp. Ham. (p. 208), 'I am the leving breid that is come doune fra hevin, gif ony man eit of this breid, he sal leef evirmair. . . . And the breid that I sal geve is my flesche, for the lyfe of the world.'

53. *chidet togiddir: P., 'chidden togidere'; litigabant . . . ad invicem.*

54. *sais: so Wy., P., 'seith'; but Vg., WW., dixit. Treuly, treuly: Amen, amen.*

55. *sal agane raise: resuscitabo.*

56. *is verray mete . . . verray drink: similarly P., reading verus with some ancient MSS.; but Vg., vere est cibus, &c. Wy., correctly, 'is verily mete.' Rh., 'is meet indeed.' Burne (f. 151 v.), 'My flesche is verie meat.' Vv. 54-57: Abp. Ham. (p. 202), 'Veraily veraily I say unto yow, except that ye eit the bodye of the*

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my blude, duellis in me, and I in him. ⁵⁸ As my fadere leeuand send me, and I leeuue for the fadere, and he that etis me, he sal leeuue for me. ⁵⁹ This is breid, that com doun fra heuen. Nocht as youre fadris ete manna, and ar deid; he that etis this breid, sal leeuue withoutin end. ¶ ⁶⁰ He said thir thingis in the synagog, techeand in Capharnaum. ⁶¹ Tharfor mony of his discipilis herand, said, This word is hard, quha may here it? ⁶² Bot Jesus wittand at himself, that his discipilis murmurit of this thing, said to thame, This thing sclanndris you? ⁶³ Tharfor gif ye se mannis sonn ascending, quhare he was before? ⁶⁴ It is the spirit that quiknis, the flesch proffitis na thing; the wordis that I haue spokin to you, ar spirit and lif. ⁶⁵ Bot thare ar sum of you that beleues nocht. For Jesus wist fra the beginnyng quhilkis ware trowand, and quha was

Math. xvi. f.
Actis i. b.

sonne of man and drink his blud ye sall nocht have lyfe in yow. He that etis my body and drinkis my blud hes eternal lyfe. And I sall raise him up agane in the last day. My body is verrai meit and my blud is verrai drink. He that etis my body and drinkis my blude he dwellis in me, and I in him.' J. Ham. (Fac. Traict., p. 297), 'my flesche is trevvlie fuid, and my bluid is treulie drink.'

vi. 58. **my fadere leeuand**: P., 'my fadir lyuyng'; *vivens pater*. Rh., 'the living father.' Burne (f. 37), 'As the leuing father hes send me, and I leue be the father, euin sua he quha eitit me, sal leue be me also.' **he sal leeuue**: Vg., *et ipse vivet*. Rh., 'the same also shall live.'

59. **Nocht**: Burne (f. 37 v.), 'Not as your fathers eitit Manna and deit.'

61. **quha may**: similarly Wy., P., omitting conjunction with WW.; but Vg., *et quis potest*. J. Ham. (Cath. Traict., f. 44 v.), 'Thir wordis ar hard, and quha may heir and abyde the same.'

62. **wittand at himself**: *sciens . . . apud semetipsum*. **murmur**: P., 'grutchiden'; *murmurarent*.

63. **ascending**: P., 'stiyng'.

64. **It is the spirit**: J. Ham. (Cath. Traict., f. 45 v.), 'it is the spreit that quickens and the flesch proffetis na thing. The vordis quhilk I haue spokin to you ar spreit and lyff.'

65. **ware trowand**: so Wy., P., 'weren bileuyng,' reading *essent credentes* with St., Sixt., and WW. But Hent., Clem., *essent non credentes*.

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to betray him. ⁶⁶ And he said, Tharfore I said to you, † that na man may cum to me, bot it war geuen to him of my fader. ⁶⁷ Fra this tyme mony of his discipilis went abak, and yede nocht now with him. ⁶⁸ Tharfore Jesus said to the xij, Quhethir ye will alsa ga away? ⁶⁹ And Symon Petir ansuerde to him, Lord, to quham sal we ga? Thou has wordis of eurlasting lif; ⁷⁰ And we beleue, and haue knawne, that thou art Crist, the sonn of God. ⁷¹ Tharfore Jesus ansuerde to thame, Quhethir I chesit nocht you xij, and aan of you is a feend? ⁷² And he saide this of Judas of Symon Scarioth, for this was to betray him, quhen he was aan of the xij.

Joh. vi. e.

Jhonne xiii.
a. b. and
xviii. a.

Leui. xxiii. f.
F. 92 r.

The vii chapture.

† Eftir thir thingis Jesus yede into Galilee, for he wald nocht gang into Judee, for the Iewis soucht to sla him. ² And thare was nere a feest day of the Iewis, Scenophegia. ³ And his brethir said to him, Passe fra hyne, and ga into Judee, that alsa thi

vi. 67. went abak: *abierunt retro*. yede: P., 'wenten.'

69. And Symon: P., 'And Symount'; *ergo* . . . *Simon*. Wy., 'Therefore Symovnt.'

70. we beleue: reading *credimus* with St., Hent., Sixt., and Rh.; but Clem., *credidimus*. Wy., 'we han bileuyd.'

71. Tharfore: reading *ergo*. Omitted by Vg. and WW. I chesit: Kenn. (p. 136), 'Zow twelf have I chosin and ane of zow is ane devyll.'

72. of Judas of Symon Scarioth: similarly P., reading, with Sixt., *de Juda Simonis Iscariotis* (St., *Iscariote*). Clem., *Judas Simonis Iscariotem*. Rh., 'he meane Judas Iscariot, Simon's son.' quhen he was: *cum esset*; Rh., 'whereas he was.'

vii. 1. Eftir thir thingis: with P. and WW. omitting conjunction. Vg., *Post hac autem*. Wy., 'Forsothe aftir.' yede: P., 'walkide'; *ambulabat*. gang: P., 'walke'; *ambulare*.

2. nere: P., 'niȝ'; *in proximo*. Scenophegia: so Sixt.; Clem., *Scenopogia*. P., 'Senofegia.' Wy., 'Scenofegia, that is, a feeste of tabernaclis.'

Joh. xv. b.
Sapi. ii. e.

Joh. xi. f.

Math. xxi. c.
Joh. vi. b.
and vii. d.
and xii. f.

disciplis se thi werkis that thou dois; ⁴ For na man dois ony thing in hidlis, and him self seekis to be opin. Gif thou dois thir thingis, schew thi self to the warlde. ⁵ For nouthir his brethir beleuet in him. ⁶ Tharfore Jesus sais to thame, My tyme com nocht yit, bot your tyme is euirmaire reddy. ⁷ The warld may nocht haat you, suthlie it haatis me; for I beire witnessing tharof, that the werkis of it ar euile. ⁸ Ga ye vp to this feest day, for my tyme is nocht yit fulfillit. ⁹ Quhen he had said thir thingis, he duelt in Galilee. ¹⁰ And eftir that his brether war gaan up, than he yede up to the feest day, nocht opinlie, bot as in preuatee. ¹¹ Tharfore the Iewis soucht him in the feest day, and said, Quhare is he? ¹² And mekile murmure was of him amang the pepile. For sum said, That he is gude; and vthere said, Nay, bot he dissaues the pepile; ¹³ Neurtheles na man spak opinlie of him, for drede of the Iewis. ¹⁴ Bot quhen the middil feest day com, Jesus went up into the tempile and taucht. ¹⁵ And the Iewis wonndrit, and said, How can this man lettris, sen he has nocht leirit? ¹⁶ Jesus ansuerd to thame, and said, My doctrine is nocht myn, bot his that send me. ¹⁷ Gif ony man will do his will, he sal know

vii. 4. *in hidlis*: P., 'in hiddlis'; *in occulto*. Wy., 'in hid place, or priuy.' *to be opin*: *in palam esse*.

7. *suthlie*: P., 'sothely'; *autem*.

8. *for my tyme*: Nis. here inadvertently omits a clause: *Ego autem non ascendo* [St., Sixt., *ascendam*] *ad diem festum istum*. P., 'but Y schal not go vp to this feeste dai.'

10. *And eftir*: *Ut autem*. *he yede up*: with P. disregarding *et*; Vg., *tunc et ipse ascendit*. Rh., 'then he also went up.' Wy., 'thanne and he stijede vp.'

12. *murmure*: P., 'grutchyng'; *murmur*.

14. *quhen the middil feest day com*: similarly P.; *Jam . . . die festo mediante*. Wy., 'now the feeste day medlinge, or goynge betwixe.' Rh., 'when the festivity was now half done.'

15. *How can* [Wy., kan] *this man lettris*: *Quomodo hic literas scit*.

of the teching quhethir it be of God, or I spek of my self. ¹⁸ He that spekis of him self, seekis his awn glorie; bot he that seekis the glorie of him that send him, is suthfast, and vnrichtwisnes is nocht in him. ¹⁹ Quhethir Moyses gaue nocht to you a law, and naan of you dois the law? ²⁰ Quhat seek ye to sla me? And the pepile ansuerde, and said, Thou has a deuile; quha seekis to sla thee? ²¹ Jesus ansuerd, and said to thame, I haue done aa werk, and all ye wonndire. ²² Tharfor Moyses gawe to you circumcisioun; nocht for it is of Moyses, bot of the fadris; ande in the saboth ye circumcidit a man. ²³ Gif a man tak circumcisioun in the saboth, that the law of Moyses be nocht brokin, haue ye indignatioun to me, for I made alle a man haal in the saboth? ²⁴ Will ye nocht deme eftir the face, bot deme ye a richtfull dome. ²⁵ Tharfore sum of Jerusalem said, Quhethir this is nocht he, quham the Iewis seekis to sla? ²⁶ Lo! he spekis opinlie, and thai say na thing to him. Quhethir the princes knew verralie, that this is Crist? ²⁷ Bot we know this man, of quhyn he is; bott quhen Crist sal cum, na man wate of quhyn he is. ²⁸ Tharfor Jesus criet in the tempile, techeing, and said, Ye know me, and ye know of quhyn I am;

Exod. xx. e.
Leui. xxiii.
d.

Math. xii. b.
Mar. iii. a.
Joh. v. a.

Gene. xvii.
b.

Deutro. i. b.

Math. xiii.
Mar. vi. a.
Luc. iii. c.
F. 92 v.

Jhon. viii. b.

vii. 18. **is suthfast**: P., 'is sothefast.' Vg., *hic verax est*. Wy., 'this is sothfast.'

20. **Quhat**: *quid*=why. **And the pepile**: similarly P.; but Vg., WW., and Wy. omit the conjunction.

22. **nocht for it is**: *non quia*; Rh., 'not that it is.' **ye circumcidit**: P., 'circumciden.' Clem., *circumciditis*. Rh., 'you circumcise'; but Wy., 'circumsididen.'

23. **haue ye indignatioun to me**: *mihi indignamini*. **for**: *quia*. **alle a man**: *totum hominem*.

24. **Will ye nocht**: P., 'Nile 3e'; *nolite*. **eftir the face**: *secundum faciem*; AV., 'according to appearance.'

26. **Lo**: Wy., P., 'And lo.' Clem., WW., *Et ecce*.

27. **of quhyn**: P., 'of whennus'; *unde*.

28. **Ye know me**: similarly P.; but Vg., *Et me scitis*. Rh., 'Both me you do know, and,' &c.

Luc. xix. d.,
xx. b., and
xxii. a.
Joh. viii. b.
c. and xi. e.

and I com nocht of my self, bot he is trew that send me, quham ye knaw nocht. I knaw him, and gif I say that I knaw him nocht, I salbe like to you, a leare. ²⁹ Bot I knaw him, for of him I am, and he send me. ³⁰ Tharfore thai soucht to tak him, and na man set on him handis, for his houre com nocht yit. ³¹ And mony of the pepile beleuet in

i. Reg. xix.
d.
Math. xxii.
b.
Mar. xii. b.

him, and said, Quhen Crist sal cum, quhethir he sal do ma taknis than tha that this dois? ³² Phariseis herd the pepile musand of him thir thingis; ande the princis and Phariseis send mynisteris, to tak him.

Luc. xx. c.
Joh. xvi. b.
Jere. xxvi. e.
Joh. viii. b.
and xiii. d.

³³ Tharfore Jesus sais to thame, Yit a litil tyme I am with you, and I ga to the fader, that send me.

³⁴ Ye sal seek me, and ye sal nocht find; and quhare I am, ye may nocht cum. ³⁵ Tharfore the Iewis said to thame self, Quhare sall this ga, for we sal nocht find him? quhethir he wil ga into the scattering of hethin men, and will teche the hethin men? ³⁶ Quhat is this word, the quhilk he said, Ye sal seek me, and ye sal nocht fynd; and quhare I am, ye may nocht cum? ³⁷ Bot in the last day of the gret feest, Jesus stude, and criet, and said, Gif ony man thristis, cum he to me, and drink. ³⁸ He

Esaie lv. a.

that beleues in me, as the scripture sais, fludes of quik watire sal flow fra his wambe. ³⁹ Bot he said this thing of the spirit, quham men that beleuet in

Esaie xii. a.

vii. 28. and gif I say . . . [29.] Bot I knaw him: similarly Wy., P., reading with St. and some ancient MSS., *et si dixero quia nescio cum ero similis vobis mendax, sed scio eum*. But the clause is rejected by Clem. and WW.

32. *musand*: P., 'musinge'; *murmurantem*.

35. *Quhare sall this ga*: P., 'Whidur schal this gon'; *Quo hic iturus est*. *into the scattering of hethin men*: *in dispersionem gentium*.

37. *Bot in the last day of the gret feest*: similarly Wy., P., *in novissimo autem die magno festivitatis*. Rh., 'And in the last, the great day of the festivity.'

38. *his wambe*: P., 'his wombe'; *ventre ejus*.

him suld tak; for the spirit was nocht yit gevin, for Jesus was nocht yit glorifijt. ⁴⁰ Tharfor of that cumpany, quhen thai had herde thir wordis of him, thai said, This is verrali a prophet. ⁴¹ Vtheris said, This is Crist. Bot sum said, Quhethir Crist cummis fra Galilee? ⁴² Quhethir the scripture sais nocht, that of the seed of Daud, and of the castell of Bethleem, quhare Daud was, Crist cummis? ⁴³ Tharfore dissensioun was made amang the pepile. ⁴⁴ For sum of thame wald haue takin him, bot na man sette handis on him. ⁴⁵ Tharfore the ministeris com to the bischopis and the Phariseis, and thai said to thame, Quhy broucht ye nocht him? ⁴⁶ The ministeris ansuerde, Neuir man spak sa, as this man spekis. ⁴⁷ Tharfore the Phariseis ansuerde to thame, Quhethir ye ar desauet alsa? ⁴⁸ Quhethir ony of the princis or of the Phariseis beleuet in him? ⁴⁹ Bot this pepile, that knawis nocht the law, ar cursit. ⁵⁰ Nicodeme sais to thame, he that com to him be nycht, that was aan of thame, ⁵¹ Quhethir oure law demys a man bot it haue first herde of him, and knaw quhat he dois? ⁵² Thai ansuerde, and said to him, Quhethir thou art a man of Galilee alsa? Seek thou scripturis, and se thou that a prophet ryses nocht of Galilee. ⁵³ Ande thai turnit agane, ilk into his hous.

Joell ii. f.
Joh. iii. a.
and iii. b.
Actis ii. a.

Math. xxi. b.
e.
Luc. vii. b.
Joh. ix. b.,
x. b., ande
xii. b.
Math. xvi. e.
Joh. i. e., vi.
g.
Psal. cxxxi.
b.
Micheas v. a.
Math. ii. a.

Math. xxi. e.
Mar. xi. c.
Luc. xix. d.
Joh. viii. b.
F. 93 r.

Joh. xii. f.

i. Cor. i. d.

Joh. xix. d.,
iii. a.
Exod. xxii.
a.
Leui. xix. d.

Joh. i. c.

vii. 39. suld tak : *accepturi erant.*

42. the castell of Bethleem : *de Bethlehem castello* ; Rh., 'from Bethleem the town.'

43. amang the pepile : Nis. omits 'for hym,' which is in P. Vg., *in turba propter eum.*

45. the bischopis : *pontifices.*

46. as this man spekis : reading, with St., *sicut hic loquitur.* Hent., Sixt., Clem., *sicut hic homo.*

50. sais : so WW., *dicat.* Clem., *dixit.*

51. bot it haue first herde of him : *nisi prius audierit ab ipso.*

52. Seek thou scripturis : so St., Sixt., Clem., *scrutare scripturas*, but Hent., with WW., omits *scripturas*. Rh., 'Search and see.'

viii chapture.

✠ Bot Jesus went into the mont of Olyuete. ² And airlie he com agane into the tempile; and al the pepile com to him; and he sat, and taucht thame. ³ And scribes and Phariseis bringis a woman takin in adultrie, and thai sett hir in the myddis, ⁴ And thai sayd to him, Maister, this woman is now takin in adultrie. ⁵ And in the law Moyses comandit vs for to staan sic; tharfore quhat sais thou? ⁶ And thai said this thing tempting him, that thai mycht accuse him. And Jesus bowit him self doun, and wrate with his fingire in the erde. ⁷ And quhen thai abade askand him, he raasit him self, and said to thame, He of you that is without synn, first cast a staan into hir. ⁸ And he bowit agane him self, and wrate in the erde. ⁹ And thai herand thir thingis, went away aan eftire ane vthir, and thai began fra the eldermen; and Jesus duelt allaan, and the woman standand in the myddis. ¹⁰ And Jesus raasit him self, and said to hir, Woman, quhare are thai that accusit thee? Na man has condampnit thee. ¹¹ Scho said, Na man, Lord. Jesus sais to hir, Nore yit I sal condampne thee; ga thou, and now eftirwart wil thou nocht syn na maire. ✠ ✠ ¹² Tharfore eftirwart Jesus spak to thame, and said, I am the

Math. xxi. b.
Mar. xii. b.

Leui. xx. b.

Joh. v. b.
Joh. i. a., x.
a., and xii. c.

viii. 2. *agane*: P., 'eft'; *iterum*.

3. *adultrie*: P., 'auoutrie,' and so in next verse.

7. *And quhen*: Clem., *cum ergo*. *thai abade*: *perseverarent*.

8. *he bowit agane him self*: P., 'eft he bowide hym silf'; *iterum se inclinans*.

9. *thir thingis*: so in St., Sixt., *hæc*; but Clem. omits.

10. *has condampnit*: P., 'hath dampned.'

11. *condampne*: P., 'dampne.' *wil thou nocht syn na maire*: P., 'nyle thou synne more.' Gau (p. 65), 'paz thy vay and sine na mair.'

12. *eftirwart*: P., 'eft'; *iterum*.

licht of the world; he that followis me gais nocht in
 mirknessis, bot sal haue the licht of lif. ¹³ Tharfore
 the Phariseis said, Thou beris witnessing of thi self;
 thi witnessing is nocht trew. ¹⁴ Jesus ansuerde, and
 said to thame, And gif I bere witnessing of my self,
 my witnessing is trew; for I wate fra quhyn I com,
 and quhare I ga. Bot ye wate nocht quharfra I com,
 nore quhare I ga. ¹⁵ For ye deme eftir the flesch,
 † bot I deme na man; ¹⁶ And gif I deme, my
 dome is trew, for I am nocht allaan, bot I and the
 fader that send me. ¹⁷ And in youre law it is writin,
 that the witnessing of (a) twa men is trew. ¹⁸ I am, that
 beris witnessing of my self, and the fader that send
 me, beris witnessing of me. ¹⁹ Tharfore thai said to
 him, Quhare is thi fader? Jesus ansuerd, Nouthir
 ye knaw me, nouthir ye knaw my fadere; gif ye
 knew me, perauenture ye suld knaw als a my fadere.
²⁰ Jesus spak thir wordis in the tresorie, techeing in
 the tempile; and na man tuke him, for his hour com
 nocht yit. † ²¹ Tharfore eft Jesus said to thame,
 ✠ Lo! I ga, and ye sal seek me, and ye sal dee
 in youre synn; quhare I ga, ye may nocht cum.
²² Tharfore the Iewis said, Quhethir he sal sla him
 self, for he sais, Quhare I ga, ye may nocht cum?
²³ And he said to thame, Ye ar of benethe, I am of
 abone; ye ar of this world, I am nocht of this world.

Joh. v. e. and
vii. c.

F. 93 v.

Deutro. xvii.
a. and xix. g.
Math. iii. b.
and xvii. a.
Joh. v. d.

Math. xi. e.
Luc. x. c.
Joh. vii. c.

Joh. vii. d.
and xiii. d.

(a) After of, *trew* deleted: *twa* added above line.

viii. 12. *followis*: P., 'sueth.' *mirknnessis*: P., 'derknnessis';
tenebris.

14. *fra quhyn*: P., 'fro whennus'; *unde*. *quhare*: P.,
 'whidur'; *quo*.

15. *For* . . . *bot*: Vg. reads neither conjunction.

21. *eft*: so P., *iterum*. *Lo!* so P., but no authority for the
 interjection. *quhare*: P., 'whidur'; *quo*.

22. *sais*: reading *dicit* with WW., Hent., Rh.; but Clem.,
dixit.

I deme
in.)
tht it is
Crist is
rdanit
d to be
of the
g and
deade,
x.; for
der had
ittit al
ment
he
Jo. v.
the-
n thir
s Christ
rit the
sies,
aid, Ye
effer
ische;
ye na
car-
as ye
ther
I effer
cht of
mne,
xi., bot
he
i. Tess.

²⁴ Tharfore I said to you, ye sal dee in youre synnes; for ye beleue nocht that I am, ye sall dee in youre synn. ²⁵ Tharfor thai said to him, Quha art thou? Jesus said to thame, The begynnyng, quhilk also spekis to yow. ²⁶ I haue mony thingis to spek, and to deme of you, bot he that send me is suthfast; and I speke in the warld thir thingis, that I herd of him. ²⁷ And thai know nocht that he callit his fadere God. ²⁸ Tharfore Jesus sais to thame, Quhen ye haue araasit mannis sonn, than ye sall know that I am, and of my self I do nathing; bot as my fader taucht me, I spek thir thingis. ²⁹ And he that send me is with me; and left nocht me allaan; for I do euirmaire tha thingis that ar pleising to him. ³⁰ Quhen he spak thir thingis, mony beleuet in him. ³¹ Tharfore Jesus said to the Iewis that beleuet in him, Gif ye duell in my word, verralie ye salbe my discipilis; ³² And ye sal know the treuth, and the treuth sal mak you fre. ³³ Tharfore the Iewis ansuerde to him, We ar the seed of Abraham, and to neuir man we seruit; how sais thou, That ye salbe fre? ³⁴ Jesus ansuerde to thame, Treulie, treulie, I say to you, ilk man that dois synn, is seruand of synn. ³⁵ And the seruand duellis nocht in the hous withoutin end, bot the sonn duellis withoutin end. ³⁶ Tharfore gif the sonn mak you fre, verralie ye salbe fre. ³⁷ I wate that ye ar Abrahames sonniss, bot ye

Math. xvi. b.
 Joh. iii. c.
 and vi. f.
 i. Joh. v. c.

Joh. xv. b.

Nu. xvi. b.
 Joh. iii. b.
 and xxi. d.
 and xliii. a.
 Joh. vii. c.

Ro. vi. b.
 and viii. a.
 Galla. iii. a.

Rom. vi. b.
 ii. Pet. ii. b.

viii. 24. **ye sal dee**: P., 'that 3e schulen die'; *quia moriemini*. Gau (p. 74), 'bot giff ze trow not that i am . . . ze sal de in zowr sinnis.' **for ye beleue**: P., 'for if 3e bileuen'; *si enim*, &c.

25. **The begynnyng**, &c.: *Principium, qui et loquor vobis*.

27. **know**: Vg., *cognoverunt*. **callit**: P., 'clepide.'

28. **sais**: Vg., *dixit*.

33. **Tharfore the Iewis**: similarly Wy., P.; but Vg., *Respond-erunt ei*, without addition. **to neuir man we seruit**: P., 'we serueden neuere to man'; *nemini servivimus unquam*.

36. **Tharfore**: Burne (f. 7), 'Gif the sone put zou to libertie ze ar frie in verie deid.'

seek to sla me, for my word takis nocht in you.

³⁸ I speke tha thingis that I saw at my fader; and ye do tha thingis that ye saw at youre fadere. F. 94 r.

³⁹ Thai ansuerd, and said to him, Abraham is oure fader. Jesus sais to thame, Gif ye ar the sonnis of Abraham, do ye the werkis of Abraham. ⁴⁰ Bot now

ye seek to sla me, a man that has spokin to you treuth, that I herde of God; Abraham did nocht this thing. ⁴¹ Ye do the werkis of your fader. Tharfor Joh. iii. c.
and vii. b.

thai said to him, We ar nocht born of fornicatioun; we haue aa fadere God. ⁴² Bot Jesus sais to thaim, Gif God ware youre fadere, suthlie ye suld luf me; for I passit furth of God and I com; for nouthir I com of myself, bot he send me. ⁴³ Quhy knaw ye nocht my speche? for ye may nocht here my word.

⁴⁴ Ye ar of the fader the deuile, and ye will do the desires of youre fader. He was a manslaere fra the begynnyng, and he stude nocht in treuth; for treuth Gene. iii. a.
i. Joh. iii. b. is nocht in him. Quhen he spekis lesing, he spekis of his awn; for he is a leare, and fader of it.

⁴⁵ Bot for I say treuth, ye beleue nocht to me. ¶

✠ ⁴⁶ Quha of you sal repreue me of synn? gif I say Joh. x. a. treuth, quhy beleue ye nocht to me? ⁴⁷ He that is i. Joh. iiiii. a. of God, heris the wordis of God; tharfore ye here nocht, for ye ar nocht of God. ⁴⁸ Tharfore the Iewis Joh. iiiii. a.
ande x. b. ansuerde, and said, Quhethir we say nocht wele, that

In margin opposite vv. 39-45, in the first hand of John Neisbit, *it teeles in the tuntie and tuo chapter of the numbers How the angel of the Lord stod in the way of slaater.*

viii. 37. *takis nocht in you* : *non capit in vobis.*

42. Bot Jesus sais : Vg., *Dixit ergo Jesus.*

44. *ye will do* : *vultis facere.* *lesing* : P., 'lesyng'; *mendacium.*

45. Bot for I say treuth : similarly P., reading, with Hent, WW., *Ego autem quia*, &c. Rh., 'But because I say the verity.' Clem., *si for quia.*

46. I say : Clem., *dico vobis.* Hent., WW., Rh. omit.

48. said : Clem., WW. add *ei.*

thou art a Samaritan, and has a deuile? ⁴⁹ Jesus
 ansuerde, and said, I haue nocht a deuile, bot I
 honour my fadere, and ye haue vnhonourit me.
 Joh. v. c. ⁵⁰ For I seke nocht my glorie; thare is he that
 sekis, and demes. ⁵¹ Treulie, treulie, I say to you,
 gif ony man kepe my word, he sall nocht taast deid
 withoutin end. ⁵² Tharfore the Iewis said, Now we
 haue knowne that thou has a deuile. Abraham is
 Math. ix. d. and xii. c. Mar. iii. b. Joh. vii. b. deid, and the prophetis, and thou sais, Gif ony man
 kepe my word, he sal nocht taast deid withoutin
 end. ⁵³ Quhethir thou art gretare than oure fadere
 Abraham, that is deid, and the prophetis ar deid;
 Joh. v. c. quham makis thou thi self? ⁵⁴ Jesus ansuerde, Gif I
 glorifie my self, my glorie is nocht; my fader is that
 glorifies me, quham ye say, that he is youre God.
⁵⁵ And ye haue nocht knowne him, bot I haue
 knowne him; and gif I say that I know him nocht,
 Gene. xvii. and xxii. Heb. xi. c. I salbee a leare like to you; bot I know him, and I
 kepe his word. ⁵⁶ Abraham, your fader, glaidit to se
 my day; and he saw and ioyit. ⁵⁷ Than the Iewis
 said to him, Thou has nocht yit fiftj yeres, and has
 thou seen Abraam? ⁵⁸ Tharfor Jesus said to thame,
 Treulie, treulie, I say to you, before Abraham suld
 be, I am. ⁵⁹ Tharfore thai tuke staanys, to cast into
 him; bot Jesus hidde him, and went out of the
 tempile. ✠

viii. 49. *vnhonourit*: Wy., P., 'vnhonourid'; *inhonorastis*.

50. *For I*: *Ego autem*.

51. *sall nocht taast*: but Vg., *non videbit*.

54. *is nocht*: P., 'is nouȝt'; *nil est*.

56. *glaidit*: P., 'gladide'; *exultavit*. and: so Hent., Rh.,
 WW.; but Clem. omits *et*.

58. *Tharfor*: reading *ergo*; omitted by Vg.

ix chapture.

✱ Ande Jesus passand, saw a man blind fra the birth. ² And his discipilis askit him (and said), Maister, quhat synnit this man, or his elderis, that he suld be born blind? ³ Jesus ansuerde, Nouthir this man synnit, nouthir his elderis, bot that the werkis of God be schewit in him. ⁴ It behuvis me to wirk the werkis of him that send me, als lang as the day is; the nicht sal cum, quhen na man may wirk. ⁵ Alslang as I am in the warld, I am the licht of the warld. ⁶ Quhen he had said thir thingis, he spittit into the erd, and made clay of the spettill, and anoyntit the clay on his een, ⁷ And said to him, Ga, and be thou weschin in the watire of Siloe, that is to say, Send. Than he went, and waischit, and com agane seand. ⁸ And sa nechbouris, and thai that had sene him before, for he was a beggare, said, Quhethir this is nocht he, that sat and beggit? And vthir men said, That this it is; ⁹ Vthir men said, Nay, bot he is like to him. Bot he said, That I am. ¹⁰ Tharfore thai said to him, How ar thin een opnyt? ¹¹ He ansuerd, That ilk man, that is said Jesus, made clay, and anoyntit myn een, and said to me, Ga thou to the watire of Sylloe, and waisch; and I went, and waischit, and saw. ¹² And thai said to him, Quhare is he? He said, I wate nocht. ¹³ Thai ledde him that was blind to the Phariseis. ¹⁴ And it was sabot,

Joh. xi. a.
and v. d.

F. 94 v.

Joh. i. a.,
viii. b., and
xii. c.

Esaie viii. b.

Math. xii. a.
Mar. ii. c.
Luc. vi. c.

ix. 2. (and said): no 'and said' in Wy., P., nor in Clem., WW.

7. Ga, and be thou weschin: Vg., *vade, lava.* com agane seand: Wy., P., 'cam seyngc.' Vg., *venit videns.*

8. for: *quia*=that. That this it is: *quia hic est.*

9. said: not in the text. P. italicises '*seyden.*'

11. and saw: so Rh., reading *vidi* with Hent. and WW. St., Sixt., Clem., *video.*

✓ Joh. v. a.
and vii. b.

Joh. vii. d.,
x. b., and
xii. b.

Joh. vii. d.

✓ Joh. xii. b.

Josue vii. d.
Actis xii. d.

✓

quhen Jesus made clay, and opnit his een. ¹⁵ Eftsone the Phariseis askit him, how he hadd sene. And he said to thame, He laid to me clay on the een; and I waischit, and I se. ¹⁶ Tharfore sum of the Phariseis said, This man is nocht of God, that kepis nocht the sabot. Vther men said, How may a synfull man do thir thingis. And striff was amang thame. ¹⁷ Tharfor thai say eftsone to the blind man, Quhat sais thou of him, that opnyt thin een? And he said, That he is a prophet. ¹⁸ Tharfore the Iewis beleuet nocht of him that he was blind, and had seen, till thai callit his fadere and modere, that had seen. ¹⁹ And thai askit thame, and said, Is this your sonn, quhilk ye say was born blynd? how than seis he now? ²⁰ His fader and moder ansuerde to thame, and said, We wate that this is our sonn, and that he was born blynd; ²¹ Bot how he seis now, we wate neurir, or quha opnit his een, we wate neurir; ask ye him, he has age, speke he of him self. ²² His fadere and modere said thir thingis, for thai dredde the Iewis; for than the Iewis had conspirt that gif ony man knowlechet him Crist, he suld be done out of the synagog. ²³ Tharfore his fadere and moder said, That he has age, ask ye him. ²⁴ Tharfore eftsone thai callit the man that was blynd, and said to him, Geue thou glorie to God; we wate that this man is a synnare. ²⁵ Than he said, Gif he is a synnare, I wate neurir; aa thing I wate, that quhen I was blynd, now I se. ²⁶ Tharfore

ix. 15. Eftsone: P., 'Eft'; *Iterum ergo*. laid to me clay: *lutum mihi posuit*.

16. thir thingis: a slip of Nis. P., 'these signes'; *hæc signa*. striff: *schisma*.

18. callit: P., 'clepiden.' fadere and modere: *parentes*; so in vv. 20, 22, 23.

21. we wate neurir: P., 'we witen neuer'; *nescimus*.

22. than: *jam*.

24. callit: P., 'clepiden.'

25. he said: Vg. adds *eis*. quhen: *cum*; Rh., 'whereas.'

thai said to him, Quhat did he to thee? how opnit he thin een? ²⁷ He ansuerde to thame, I said to you now, and ye herde; quhat will ye agane here? quhethir ye wilbe made his discipilis? ²⁸ Tharfore thai cursit him, and said, Be thou his discipile; we ar discipilis of Moyses. ²⁹ We wate that Godd spak to Moyses; bot we know nocht this, quharof he is. ³⁰ That ilk man ansuerd, and said to thame, For in this is a wonndirful thing, that ye wate nocht quharof he is, and he has opnit myn een. ³¹ And we wate that God heres nocht synful men, bot gif ony man is wirschipare of God, and dois his will, he heres him. ³² Fra the world it is nocht herde that ony man opnit the een of a blind born man; ³³ Bot this war of God, he mycht nocht do ony thing. ³⁴ Thai ansuerd, and said to him, Thou art all born in synnis, and techis thou vs? And thai putt him out. ³⁵ Jesus herde that thai had put him out; and quhen he had fundin him, he said to him, Beleues thou in the sonn of God? ³⁶ He ansuerd, and said, Lord, quha is he, that I beleue in him? ³⁷ And Jesus said to him, And thou has seen him, and he it is that spekis with thee. ³⁸ And he said, Lord, I beleue, and he fell down, and wirschipit him. ³⁹ Tharfor Jesus said to him, † I com into this world, into dome, that thai that seis nocht, se, and thai that seis, be made blynd. ⁴⁰ And sum of the

F. 95 r.

Math. xxvi.
f.
Mar. xiii. g.
Joh. iii. d.

‡ I comme
into this
world.)
Thocht
Christ our
saluour
comm nocht
into the
world to
judge the
world or to
condampt,
Joh. xii., bot
to saue als
mony as be-
lewis in him,
Joh. iii., yit
for the vn-
beleifers he
is cum to
judgment;
for as he is
the vprising
of mony, sua
is the fall of
sichlik as be-
lewis nocht
and resistis
his worde,
Luc. ii.

ix. 27. quhat: *quid*=why.

28. we ar: *Vg., nos autem.*

29. quharof: P., 'of whennus'; and so in next verse.

31. we wate: Abp. Ham. (p. 246), 'We know that God heiris nocht synnaris.'

32. Fra the world: *A seculo.* blind born man: P., 'blynd borun man.'

33. Bot this war: *Nisi esset hic.*

34. Thou art all born: *natus es totus.*

37. And thou has seen him, and: *Et vidisti eum, et.* Rh., 'Both . . . and.'

39. Tharfor: *Vg., et.*

Joh. xv. c. Phariseis herd that ware with him, and thai said to him, Quhethir we ar blynd? ⁴¹ Jesus said to thame, Gif ye war blynd, ye suld nocht haue synn; bot now ye say, That we se, youre synn duellis still.

x chapture.

Joh. viii. d. **✠** Treulie, treulie, I say to you, he that cummis nocht
 Proverb xxvii. c. in be the dure into the fauld of schepe, bot gais vp
 be ane vthir way, is a nycht thief and a day thief.
² Bot he that entris be the dure is the scheepbird of
 the schepe. ³ To this the portare opnis, and the schepe
 heres his voce, and he callis his awn schepe be name,
 and leidis thame out. ⁴ And quhen he has ledde out
 his awn schepe, he gais before thame, and the schepe
 followis him; fore thai knaw his voce. ⁵ Bot thai follow
 nocht (a) ane alien, bot fleis fra him; for thai haue
 nocht knawne the voce of alienis. ⁶ Jesus said to thame
 this prouerbe; bot thai knew nocht quhat he spak to
 thame. ⁷ Tharfore Jesus said to thame eftsone, Treulie,
 Joh. xiii. a. treulie, I say to you, that I am the dure of the schepe.
⁸ Als mony as haue cummin, war nycht theues and
 day theues, bot the schepe herde nocht thame. ⁹ I
 am the dure. Gif ony man sal entire be me, he salbe
 sauet; and he sal ga in, and sal ga out, and he sal
 finde lesues. ¹⁰ A nycht thief cummis nocht, bot that

(a) *nocht* added above the line.

x. 1. **gais vp**: P., 'stieth'; *ascendit*. **nycht thief . . . day thief**: similarly Wy., P.; *fur . . . latro*. See ver. 8. J. Ham. (Fac. Traict., p. 406), 'Quha entres not in the scheidfauld be the dur, is ane theif and throtcutter.'

3. **callis**: P., 'clepith.'

4. **ledde out**: P., 'don out'; *emisit*. Wy., 'sent out.'
followis: P., 'suen.'

5. **follow**: P., 'suen.'

8. **war nycht theues and day theues**: similarly Wy., P.; *fures sunt et latrones*. **bot**: Vg., *et*.

9. **lesues**: P., 'lesewis'; *pascua*.

† Anne gude
scheipherd.)
Gif persecu-
tiounn or
trubile be
donne only
to the
ministers
of Godis
worde, and
not to the
flope, than
may thai flee
the tyrannye
of tyranness
according to
the wordis
off Christ,
Math. x.
Bot gif the
fleyng away
wer the dis-
structionn of
the flock,
and we with
our abiding
mycht with-
stand the
samm be the
worde of
God, dout-
less we
awtht to gif
our lyuess
for the
bretheir,
i. Joh. iii.

† And jt sal

he steil, sla, and tyne; and I com, that thai haue
lif, and haue mair plenteouslie. †¹¹ I † am a gude
schepehird; † a gude schepehird gevis his (a) lif for his
schepe. ¹² Bot ane hyret hyne, and that is nocht the
schepehird, quhais ar nocht the schepe his awn, seis
a wolf cummand, and he levis the schepe, and fleis;
and the wolf ravis and disparpilis the schepe. ¹³ And
the hyret hyne fleis, for he is ane hyret hyne, and it
pertenis nocht to him of the schepe. ¹⁴ I am a gude
schepehird, and I know my schepe, and my schepe
knowis me. ¹⁵ As the fader has known me, I know
the fadere; and I put my lif for my schepe. ¹⁶ I haue
vthir schepe, that ar nocht of this fald, and it behuvis
me to bring thame togiddire, and thai sal here my
voce; † and it salbe made aa fald and aa schepehird. †
¹⁷ Tharfor the fader (b) luvis me, for I put my lif, that
eftsone I tak it. ¹⁸ Na man takis it fra me, bot I
put it of my self. I haue powere to put it, and I
haue powere to tak it agane. This comande I haue (c)

Ezechiell
xxxiii. d.
Micheas v. a.

i. Thymo.
ii. b.
Math. xi. c.
Luc. x. c.
Mar. x. e.

F. 95 v.

(a) *his* added in margin.

(b) *fader* added above the line.

(c) *haue* added above the line.

x. 10. **steil, sla, and tyne**: similarly P. Vg., *foretur, et mactet, et perdat*. I com: J. Ham. (Cath. Traict., sig. T v.), 'I come yat yaj nicht haue lyff, and yat in gretar aboundance.'

12. **ane hyret hyne**: P., 'an hirid hyne'; *mercenarius*; so in ver. 13. **ar nocht the schepe his awn**: *non sunt oves propria*. **ravis and disparpilis**: P., 'rauschith and disparplith'; *rapit et dispergit*.

13. **it pertenis nocht to him of the schepe**: *non pertinet ad eum de ovibus*.

14. **my schepe**: reading *oves* with St., Sixt. Clem., *cognosco meas et cognoscunt me mea*.

15. **I put my lif**: *animam meam pono*.

16. **I haue**: Vg., *Et . . . habeo*.

17. **I put**: *Ego pono*; similarly in next verse.

18. **I haue powere**: Clem. (but not WW.) prefixes *et*. Abp. Ham. (p. 160), 'I have powar to leve my lyfe and I have powar to tak it agane.' **comande**: P., 'maundement.'

Math. ix. d.
Mar. iii. c.
Joh. vii. d.,
viii. e., and
ix. b.

ii. Macha.
x. b.
iii. Reg. vi.
a.

Joh. v. d.

Joh. xiii. a.
and xvii. c.

Joh. v. b.

Psal. lxxxi.
a.

takin of my fadere. ¹⁹ Eftir dissensionn was made
among the Iewis for thir wordis. ²⁰ And mony of thame
said, He has a deuile, and gais wod; quhat here ye
him? ²¹ Vthir men said, Thir wordis are nocht of a
man that has a feend. Quhethir the deuile may opin
the een of blyndmen? ✠ ²² Bot the feestis of hallow-
ing of the tempile war made in Jerusalem, and it was
wintere. ²³ And Jesus yede in the tempile, in the
porche of Salomon. ²⁴ Tharfore the Iewis com about
him, and said to him, How lang takis thou away our
saule? Gif thou art Crist, say thou to vs opinlie.
²⁵ Jesus ansuerd to thame, I speke to you, and ye
beleue nocht; the werkis that I do in the name of
my fadere, beris witnessing of me. ²⁶ Bot ye beleue
nocht, for ye ar nocht of my schepe. ²⁷ My schepe
heres my voce, and I knaw thame, and thai follow
me. ²⁸ And I geue to thame eurlasting lif, and thai
sal nocht perise withoutin end, and naan sal ravise
thame fra my hand. ²⁹ That thing that my fadere
gave to me, is mair than al thingis; and na man
may ravise fra my fadris hande. ³⁰ I and the fader ar
aan. ³¹ The Iewis tuke vp staanis, to staan him.
³² Jesus ansuerd to thame, I haue schewin to you
mony gud werkis of my fadere, for quhilk werk of
thame staan ye me? ³³ The Iewis ansuerde to him, We
staan the nocht of gude werk, bot of blasphemy, and
for thou, sen thou art a man, makis thi self God.
³⁴ Jesus ansuerd to thame, Quhethir it is nocht writin

be maid.)
That is it say,
thar salbe
anne kyrke
or congrega-
tiounn, and
anne faith,
of all sick
as belewis,
quhiddir thai
be heythenn
menn or
Jewes;
nocht that all
the heythenn
nor all the
Jewes sall
convert, for
thair sal be
still waiddis
amangis the
cornne,
Math. xiii.
Bot thir
wordis of
Christ agreis
with the pro-
phceye of
Chayphas,
quhilk he
spak by the
Haly Gaist,
as the ewan-
gelist ex-
ponyt it, and
said that
Jesus was for
to dee for
the peopill,
namelye, of
the Jewes.
And nocht
for thaim
only, bot
that he suld
gadder to
gyddir the
childyr of
God quhilkis
was skatterit
abrade, Joh.
xi.; for
Christ is our
peace, quhilk
of the Jewes
and Gentiles
had maid
anne, and

x. 19. Eftir: P., 'Eft'; *iterum*.

20. gais wod: P., 'maddith'; *insanit*. quhat: *quid*=why.

22. the feestis of hallowing of the tempile: *Encenia*; Rh.,
'the Dedication.'

23. yode: P., 'walkide'; *ambulabat*.

24. takis thou away our saule: *animam nostram tollis*; Rh.,
'dost thou hold our soul in suspense.'

27. follow: P., 'suen.'

28. sal ravise: *potest rapere*.

33. sen: P., 'sithen'; *cum*.

prokin
me the
that
anne
= be-
ne
l,
e. ii.

in youre law, That I said, Ye are goddis? ³⁵ And
gif he said that thai war goddis, to quhilkis the word of
God was made, and scripture may nocht be vndone,
³⁶ He quham the fadere has hallowit, and has send
into the warld, ye say, That thou blasphemys, for I
said that I am Goddis sonn? ³⁷ Gif I do nocht the
werkis of my fader, will ye nocht beleue to me; ³⁸ Bot
gif I do, thouche ye will nocht beleue to me, beleue
ye to the werkis; that ye knaw and beleue, that the
fadere is in me, and I in the fadere. ¶ ³⁹ Tharfore
thai sought to tak him, and he went out of thar
handis. ⁴⁰ And he went agane our Jordan, into that
place quhare Johnn was first baptizand, and he duelt
thare. ⁴¹ And mony com to him, and said, For Johnne
did na miracle; ⁴² And all thingis quhat euere Johnne
said of this, ware suthe. And mony beleuet in him.

Math. xxvi.
8.
Mar. xliii. g.
Luc. xxii. c.
Joh. ix. a.
and xv. c.

Math. xxi. a.

Mar. iii. a.
Joh. vii. b.
and i. a.

Joh. v. d.

xi chap.

Ande thar was a seekman, Lazarus of Bethanie, of
the castell of Marie and Martha, his sistris. ² And it
was Marie, quhilk anoyntit the Lord with onyement,
and wipet his feet with hir hairis, quhais bruther
Lazarus was seek. ³ Tharfor his sistris send to him,
and said, Lord, lo! he quham thou luvis is seek.
⁴ And Jesus herde, and said to thame, This seeknes

F. 96 r.

Joh. ix. a.

x. 35. And : P. and Vg. omit conjunction.

36. He quham : P., 'thilke that'; *quem*. that I am : 'that'
not in P. nor in Vg.

38. ye will nocht : P., 'nyle 3e.'

40. agane : P., 'eftsoone'; *iterum*.

41. For Johnne : with P. disregarding *quidem*. Rh., 'that John
indeed did no sign.'

42. ware suthe : *vera erant*.

xi. 1. a seekman : *quidam languens*. of the castell : *de
castello*; Rh., 'of the town.' his sistris : reading, with St.,
Sext., *sororum ejus*; but Clem., WW., *sororis ejus*. Rh., 'her
sister.'

is nocht to the deid, bot for the glorie of God, that mannis sonn be glorifijt be him. ⁵ And Jesus luvit Martha, and hir sister Marie, and Lazarus. ⁶ Tharfor quhen Jesus herd that he was seek, than he duelt in the sammin place twa dais. ⁷ And eftir thir thingis he said to his discipilis, Go we agane into Judee. ⁸ The discipilis said to him, Maistir, now the Iewis soucht for to staan thee, and gais thou thiddire agane? ⁹ Jesus ansuerde, Quhethir thar be nocht xij houris of the day? Gif ony man gangis in the day, he hurtis nocht, for he seis the licht of this warld. ¹⁰ Bot gif he wandire in the nycht, he stummeris, for licht is nocht in him. ¹¹ He sais thir thingis, and eftir thir thingis he sais to thame, Lazarus, our freend, slepis, bot I ga to raase him fra slepe. ¹² Tharfore his discipilis said, Lord, gif he slepis, he salbe saaf. ¹³ Bot Jesus had said of his deid; bot thai gessit that he had said of sleping of sleep. ¹⁴ Than tharfore Jesus said to thame opinlie, Lazarus is deid; ¹⁵ And I haue ioy for you, that ye beleue, for I was nocht thare; bot go we to him. ¹⁶ Tharfore Thomas, that is said Dydimus, said to condiscipilis, Go we alsa, that we dee with him. ¹⁷ And sa Jesus com, and fand him having than iiii dais in the graue. ¹⁸ And Bethany was

Joh. vii. e.,
viii. c., x. c.

Math. ix. c.
Mar. v. e.
Luc. viii. f.

Joh. xx. e.

xi. 6. than: Vg., *tunc quidem*.

7. And: Vg., *deinde*. agane: P., 'eft.'

8. gais thou thiddire agane: P., 'eft goist thou thidir.'

9. gangis: P., 'wandre'; *ambulaverit*. See ver. 10. he hurtis nocht: P., 'he hirtith not'; *non offendit*. Rh., 'he stumbleth not.' See next verse.

10. wandire: P., 'wandre'; *ambulaverit*. stummeris: P., 'stomblith'; *offendit*.

11. sais: Vg., *dixit*.

13. of sleping of sleep: *de dormitione somni*; Abp. Kenrick, 'of the repose of sleep.'

15. for: *quoniam*; Rh., 'because.'

16. to condiscipilis: P., 'to euen disciplis'; *ad condiscipulos*.

17. having than iiii dayis: *quattuor dies jam . . . habentem*.

beside Jerusalem, as it war xv furlongis. ¹⁹ And mony of Iewis com to Marie and Martha, to confort thame of thare bruther. ²⁰ Tharfore as Martha herde that Jesus come, scho ran to him, bot Marie satt at haam. ✠ ²¹ Tharfor Martha said to Jesu, Lord, gif thou had been here, my bruther had nocht bene deid. ²² Bot now I wate that quhateuir thingis thou sal ask of Gode, God sal geue to thee. ²³ Jesus sais to hir, Thi bruther sal ryse agane. ²⁴ Martha sais to him, I wate that he sal ryse agane in the agane rysing in the last day. ²⁵ Jesus sais to hir, I am agane rysing and lif; he that beleues in me, ya, thouche he be deid, he sal leue; ²⁶ † And ilk that leuees, and trowis in me, sal nocht dee withoutin end. Beleues thou this thing? ²⁷ Scho sais to him, Ye, Lord, I haue beleuet that thou art Crist, the sonn of leevand God, that has cummin into this world. ✠ ²⁸ And quhen scho had said thir thingis, scho yede, and callit Marie, hir sistire, in silence, and said, The maister cummis, and callis thee. ²⁹ Scho, as scho herde, raase sone, and com to him. ³⁰ And Jesus com not yit into the castell, bot he was yit in that place, quhare Martha had cummin aganes him. ³¹ Tharfore the Iewis that war with hir

Joh. xi. d.

Joh. iii. b.,
vi. f., and
xiii. a.

Ro. i. b.

xi. 20. ran to him : *occurrit illi* ; Rh., 'went to meet him.'

22. Bot now I wate : Vg., *sed et nunc scio*. Rh., 'But now also I know.'

24. in the agane rysing : *in resurrectione*. Vv. 23, 24 : Gau (p. 69), 'thy broder sal risz vp fra deid. Scho answert to hime, I vait weil that he sal risz vp againe apone the later day.'

25. sais : Vg., *dixit*. I am agane rysing : Gau (p. 68), 'I am ye resurrexione and lif, quhay trowis in me he sal lif supposz he var deid.' ya : P., 'zhe' ; *etiam*.

28. callit : P., 'clepide.' callis : P., 'clepith.'

29. raase : P., 'aroos,' reading, with St., Sixt., *surrexit*. Clem., Hent., *surgit*. sone : P., 'anoon' ; *cito*.

30. And . . . not yit : Vg., *Nondum enim*. the castell : *castellum* ; Rh., 'the town.' had cummin aganes him : *occurrerat ei* ; Rh., 'had met him.'

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in the hous, and confortit hir, quhen thai saw Marie that scho raase swithe, and went out, thai followit hir, and said, For scho gais to the graue, to wepe thare. ³² Bot quhen Marie was cummin quhare Jesus was, scho seand him fel down to his feet, and said to him, Lord, gif thow had bene here, my bruther had nocht bene deid. ³³ Tharfore quhen Jesus saw hir wepand, and the Iewis wepand that war with hir, he made noise in spirit, and trubilit him self, ³⁴ And said, Quhare haue ye laid him? Thai say to him, Lord, cum and se. ³⁵ And Jesus wepit. ³⁶ Tharfor the Iewis said, Lo! how he luvit him. ³⁷ And sum of thame said, Quhethir this man that opnyt the een of the born blindman, mycht nocht mak that this suld nocht dee? ³⁸ Tharfore Jesus agane makand noise in him self, com to the graue. And thare was a denn, and a staan was laid tharon. ³⁹ And Jesus sais, Tak ye away the staan. Martha, the sistire of him that was deid, sais to him, Lord, he stinkis now, for he has lyin now iiii dais. ⁴⁰ Jesus sais to hir, Haue I nocht said to thee, that gif thou beleues, thou sal se the glorie of God? ⁴¹ Tharfor thai tuke away the staan. And Jesus liftit vp his een, and said, Fader, I do thankinis to thee, for thou has herde me; ⁴² And I wist, that euirmaire thou heres me, bot for the pepile that standis about, I said, that thai beleue that thou has send me. ⁴³ Quhen he had said thir thingis, he criet with a

xi. 31. *swithe*: so P.; *cito*. *followit*: P., 'sueden.'

32. *said*: with WW.; Clem., *dicat*.

33. *made noise in spirit*: *infremuit spiritu*; Rh., 'groaned in spirit.'

37. *born blindman*: P., 'borun blynde man'; *cæci nati*.

38. *makand noise in him self*: *fremens in semetipso*; Rh., 'groaned in himself.' *a denn*: *spelunca*; Rh., 'a cave.'

39. *And*: Clem., WW. omit conjunction. *he has lyin now iiii dais*: *quatrduanus est*; Rh., 'he is now of four days.'

41. *I do thankinis*: *gratias ago*.

gret voce, Lazarus, cum thou furth. ⁴⁴ And anon he that was deid com out, bundin the handis and feet with bandis, and his face bundin with a sudarie. And Jesus sais to thame, Vnbind ye him, and suffire ye him to ga furth. ⁴⁵ Tharfor mony of Iewis that com to Marie and Martha, and saw quhat thingis Jesus did, beleuet in him. ⁴⁶ Bot sum of thame went to the Phariseis, and said to thame, quhat thingis Jesus had done. ✠ ✠ ⁴⁷ Tharfor the bischopis and the Phariseis gaderit a consale aganes Jesu, and said, Quhat do we? for this man dois mony miracilis. ⁴⁸ And gif we leif him thus, almen sal beleue in him; and Romanis sal cum, and sall tak oure place, and oure folk. ⁴⁹ Bot aan of thame, Caiphas be name, quhen he was bischop of that yere, said to thame, Ye wate na thing, ⁵⁰ Nore thinkis that it spedis to you, that aa man dee for the pepile, and that al folk peryse nocht. ⁵¹ Bot he said nocht this of him self, bot (a) quhen he was bischop of that yere, he propheciet that Jesus was to dee for the folk, ⁵² And nocht aanly for the folk, bot that he suld gadere into aan the sonnis of God that ware scatterit. ⁵³ Tharfor fra that day thai thought for to sla him. ⁵⁴ Tharfore Jesus yede nocht than opinlie amang the

Joh. v. c.

Joh. vii. c.

Psal. ii. a.
Math. xxvi. a.

Mar. xiii. a.

Luc. xx. b.
Actis iiii. b.Daniel ix.
d.

Joh. xviii. b.

Math. xii. b.
Mar. iii. a.
Joh. x. d.(a) After *bot*, *quhat* deleted.

xi. 44. with *bandis*: P., 'with boondis'; *institis*. Rh., 'with winding bands.' *his face bundin*: similarly P.; but Vg., *facies illius . . . erat ligata*. Wy., 'his face was boundun.' with a *sudarie*: *sudario*; Wy., 'sudarie, or sweting cloth.' And Jesus sais: but Vg., *Dixit*, and without conjunction.

47. *bischopis*: *pontifices*; so ver. 56. *aganes Jesu*: similarly Wy., P., but without authority.

48. *And*: not in P. or Vg. *we leif*: *dimittimus*.

49. *bischop*: *pontifex*; so in ver. 51.

50. *it spedis to you*: *expedit vobis*; Rh., 'it is expedient for us,' reading *nobis* with Hent. *al folk*: P., 'al the folc'; *tota gens*.

54. *yede nocht than*: P., 'walkide not thanne'; *jam non . . . ambulabat*.

Joh. vii. a.
and xix. c.

F. 97 r.

Iewis; bot he went into a cuntre beside desert, into a citee, that is said Effrem, and thare he duelt with his discipilis. ¶⁵⁵ And the pasche of Iewis was nere, and mony of the cuntre went vp to Jerusalem before the pasche, to hallow thame self. ⁵⁶ Tharfore thai socht Jesu, and spak togiddire, standing in the tempile, Quhat gesse ye, for he cummis nocht to the feest day? For the bischopis and Phariseis had gevin a command, that gif ony man knew quhare he is, that he schew, that thai tak him.

xii chaptur. ✠

Math. xxvi.
a.
Mar. xiii. a.
Luc. xxii. a.

Luc. vii. d.

Tharfor Jesus before sex dais of pasche com to Bethany, quhar Lazarus had bene deid, quham Jesus raasit. ² And thai made to him a supere thare, and Martha mynisterit to him; and Lazarus was aan of men that sat at the mete with him. ³ Tharfore Marie tuke a pund of onyement of trew narde preciouise, and anoyntit the feet of Jesu, and wipet his feet with hir hairis; and the hous was full of the sauour of the onyement. ⁴ Tharfor Judas Scarioth, aan of his discipilis, that was to betray him, said, ⁵ Quhy is nocht this onyement sald fore thre hundreth pennysis, and is gevin to (a) misterfull men? ⁶ Bot he

(a) to added above the line.

xi. 55. nere: P., 'ni3'; *proximum*. of the cuntre: *de regione*.

56. a command: P., 'a maundement.'

xii. 1. before sex dais of pasche: *ante sex dies pascha*; Rh., 'six days before the Pasche.'

2. to him: similarly P., but without good authority.

3. of trew narde preciouise: similarly P.; *nardi pistici, pretiosi*. Rh., 'of right spikenard, precious.' Wy., 'spikenard, or trewe narde, precious.'

5. to misterfull men: P., 'to nedi men'; *egenis*. So in next verse.

said this thing, nocht for it pertenit to him of misterful men, bot for he was a theeff, and he had the pursis, and baire tha thingis that ware send. ^{Joh. xiii. c.} ⁷ Tharfor Jesus said, Suffir ye hir, that into the day of my berising sche kepe that; ⁸ For ye sal euirmair haue pure men with you, bot ye sal nocht euirmair haue me. ⁹ Tharfore mekile pepile of the Iewis knew that Jesus was thare; and thai com, nocht aanly for Jesus, bot to se Lazarus, quham he had raasit fra deid. ¹⁰ Bot the princis of preestis thought to sla ^{Joh. xi. e.} Lazarus, ¹¹ For mony of Iewis went away for him, and beleuet in Jesu. ¹² Bot on the morn a mekile pepile, that com to giddire to the feest day, ^{Math. xxi. a. Mar. xi. a. Luc. xix. c.} quhen thai had herd that Jesus com to Jerusalem, ¹³ Tuke branches of palmes, and com furth aganis him, and criet, Osanna, blessit is the king of Israel, ^{Psal. cxvii. c. Esaie lxii. c.} that cummis in the name of the Lord. ¹⁴ And Jesus fand (a) a yonng asse, and sat on him, as it is writin, ¹⁵ Douchter of Syon, will thou nocht dreed; lo! thi king cummis, sitting on ane asse and the fool of ane asse. ^{Zacharie ix. b.} ¹⁶ His discipilis knew nocht first thir thingis, bot quhen Jesus was glorifijt, than thai had mynd

(a) fand added above the line.

xii. 6. nocht for it pertenit to him: *non quia . . . pertinebat ad eum*; Rh., 'not because he cared for.' the pursis: *loculos*. that ware send: *quæ mittebantur*; Rh., 'the things that were put in.'

7. my berising: P., 'my biring'; *sepultura mea*.

8. ye sal . . . haue: *habebitis*, with St., Sixt.; but Hent, Clem., *habetis*. ye sal . . . haue me: *habebitis*, with St., Sixt., Hent.; so Rh. Clem., *habetis*.

10. to ala Lazarus: Vg., *ut et L. interficerent*. Rh., 'for to kill L. also.'

11. for him: *propter illum*.

12. on the morn: P., 'on the morew'; *in crastinum*.

15. Douchter: P., 'The Douȝtir.' will thou nocht: P., 'nyle thou.' on ane asse and the fool of ane asse: P., 'on an asse sole'; *super pullum asinae*. Wy., 'on the colt of a sche asse.'

for thir thingis ware writin of him, and thir thingis
 thai did to him. ¹⁷ Tharfore the pepile baire wit-
 nessing, that was with him, quhen he callit Lazarus
 fra the graue, and raasit him fra deid. ¹⁸ Tharfore
 the pepile com, and met with him, for thai herde
 that he had done this signe. ¹⁹ Tharfore the
 Phariseis said to thame self, Ye se that we proffite
 na thing; lo! al the warld went eftir him. ²⁰ And
 thare war sum hethinmen, of thame that had cummin
 up to wirschip in the feest day. ²¹ And thir com to
 Philip, that was of (a) Bethsaida of Galilee, and prayit
 him, and said, Sir, we will se Jesu. ²² Philip cum-
 mis, and sais to Andro; and eftire Andro and Philip
 said to Jesu. ²³ And Jesus ansuerd to thame, and
 said, The houre cummis, that mannis sonn be clarifiet.
²⁴ Trewlie, trewlie, I say to you, bot gif a corn of
 quhete fall into the erd, and be deid, ²⁵ It duellis
 allaan; bot gif it be deid, it bringis mekile fruit.
 He that lues his lif sal tyne it; † and he that
 haatis his lif in this warld, kepis it into euirlasting
 lif. ²⁶ Gif ony man serue me, follow he me; and
 quhare I am, thare my seruand salbe. Gif ony man
 serue me, my fader sal wirschip him. ¶ ²⁷ Now my
 saule is trubilit, and quhat sal I say? Fader, saif me
 fra this houre; bot tharfor I com into this houre;

iii. Reg. viii. f.
 Actis viii. c.
 Joh. i. a.

Joh. xiii. d.
 and xvii. a.

F. 97 v.

Esaie liii. c.
 i. Cor. xv. d.
 Math. x. e.
 Mar. viii. e.
 Luc. ix. c.
 and xvii. d.

Math. xxvi.
 d.
 Mar. xiii. d.

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(a) of added above the line.

xii. 16. for: *quia*=that.

17. callit: P., 'clepide.'

18. Tharfore the pepile: overlooking *et*. Vg., *Propterea et*,
 &c. Rh., 'For therefore also the multitude.'

21. And thir: Vg., *Hi ergo*.

22. eftire: P., 'eft'; *rursum*.

23. be clarifiet: *clarificetur*.

24. bot gif: P., 'but'; *nisi*.

25. tyne: P., 'leese'; *perdet*.

26. follow: P., 'sue.' thare my seruand: Vg., *illic et*
minister. Rh., 'there also,' &c. sal wirschip: *honorificabit*.

²⁸ Fader, clarifie thi name. And a voce com fra heuen, and said, And I haue clarifit, and agane I sal clarifie. ²⁹ Tharfore the pepile that stude and herd, said that thundire was made; vther men said, ane angell spak to him. ³⁰ Jesus ansuerde, and said, This voce com nocht for me, bot for yow. ³¹ Now is the dome of the warlde, now the prince of this warld salbe castin out. ³² And gif I salbe vpheit fra the erde, I sal draw all thingis to my self. ³³ And he said this thing, signifiand be quhat deid he was to dee. ³⁴ And the pepile ansuerde to him, We haue herde of the law, that Crist duellis withoutin end; and how sais thou, It behuvis manniss sonn to be raasit? Quha is this manniss sonn? ³⁵ Tharfore Jesus sais to thame, Yit a litil licht is in yow; gang ye, quhile ye haue licht, that mirknessis tak nocht yow; he that wandris in mirknessis, wate nocht quhare he gais. ³⁶ Quhile ye haue licht, beleue ye in licht, that ye be the sonnis of licht. ³⁷ Jesus spak thir thingis, and went, and hid him fra thame. And quhen he had done sa mony miracilis before

Luc. xxii. c.

Joh. xi. c.

Joh. iii. b.
and viii. c.Psal.
lxxxviii. a.,
cxix. a., and
cxxxiii. b.Esay. ix. b.
Daniel vii. c.
Michee v. a.
Ephe. v. a.
i. Tessa. v.
a.

Joh. viii. b.

xii. 28. *clarifie*: *clarifica*. And a voce: Vg., *ergo vox*. and said: reading *dicens* with St., Sixt. Clem. omits. *agane*: P., 'eft.'

29. *thundire was made*: *tonitruum esse factum*.

32. And gif I salbe vpheit (P., *enhaunsid*): *Et ego si exaltatus fuero*. J. Ham. (Fac. Traict., p. 184), 'Gif I salbe exaltit from the earth I sal draw al to my self.'

34. And the pepile: no conjunction in Vg. of the law: *ex lege*; Rh., 'out of the law.' duellis: *manet*; Rh., 'abideth.' to be raasit: P., 'to be arerid'; *exaltari*.

35. Tharfore: so Wy., 'Therefore.' P., 'And thanne'; *ergo*. Yit a litil licht is: similarly Wy., P. Vg., *Adhuc modicum, lumen . . . est*. Rh., 'Yet a little while, the light,' &c. gang ye: P., 'walk 3e'; *ambulate*. mirknessis: P., 'derknessis'; *tenebrae*. tak nocht yow: P., 'catche 3ou not'; *non vos . . . comprehendant*. Rh., 'overtake you not.' he that wandris: Vg., *et qui ambulat*. quhare he gais: P., 'whidur he goith.'

36. sonnis: P., 'children'; *filiis*.

Esaie lii. a. thame, thai beleuet nocht in him; ³⁸ That the word
 of Esaie, the prophet, sulde be fulfillit, quhilk he
 Roma. x. c. said, Lord, quha beleuet to our hering, and to
 Esaie vi. b. quham is the arme of the Lord schewit? ³⁹ Thar-
 fore thai mycht nocht beleue, for eftire Esaie said,
⁴⁰ He has blindit thar een, and he has made herde
 the hart of thame, that thai se nocht with een, and
 vndirstand with hart; and that thai be conuertit, and
 I hele thame. ⁴¹ Esaie said thir thingis, quhen he
 saw the glorie of him, and spak of him. ⁴² Neuir-
 theles of the princis mony beleuet in him, bot for
 the Phariseis thai knowlechit nocht, that thai suld
 nocht be put out of the synagog; ⁴³ For thai luvit
 the glorie of men, maire than the glorie of God.
⁴⁴ And Jesus criet, and said, He that beleues in me,
 beleues nocht in me, bot in him that send me.
⁴⁵ He that seis me, seis him that send me. ✠ ⁴⁶ I
 licht com into this warld, that ilk that beleues in
 me duelle nocht in mirknessis. ⁴⁷ And gif ony man
 heris my wordis, and kepis thame, I deme him
 nocht; for I com nocht that I deme the warld, bot
 that I mak the warld saif. ⁴⁸ He that dispises me,
 and takis nocht my wordis, has him that sal juge
 him; the word quhilk that I haue spokin, sal deme
 him in the last day. ⁴⁹ For I haue nocht spokin of
 my self, bot the fader that send me he gafe to me
 a commandment, quhat I sal say, and quhat I sall

xii. 39. *eftire*: P., 'eft'; *iterum*.

40. *and vndirstand*: so P., reading with WW., *et intelligent*; but Clem., *et non intelligent*. Wy. also inserts 'not.'

45. *He that seis*: similarly Wy., P.; but Vg., WW. prefix *Et*.

46. *I licht com*: *Ego lux . . . veni*.

47. *and kepis thame*: so P., 'and kepith hem,' with some ancient MSS.; but Clem., WW., *et non custodierit*. Wy., 'and schal not kepe.' *I mak the warld saif*: *salvificem mundum*.

48. *the word quhilk that I*: P., 'thilke word that Y.'

49. *the fader*: P., 'thilke fadir.' *commandment*: P., 'maundement,' and so in next verse.

speke. ⁵⁰ And I wate, that þ his commandment is
euirlasting life; tharfor tha thingis that I speke, as
the fader said to me, sa I speke. ✠

xiii chapture.

✠ Befor the fest day of pasche Jesus wittand that his
houre is cummin, that he pas fra this warld to the
fader, quhen he had luvit his that war in the warld,
into the end he luvit thame. ² And quhen the soupere
was made, quhen the deucl had put than into (a) the
hart, that Judas of Symon Scariot suld betray him, ⁸ He
wittand that the fader gafe al thingis to him into his
handis, and that he yede out fra God, and gais to
God, ⁴ He rises fra the soupere, and puttis of his
claathis; and quhen he had takin a lynnynge claithe, he
beltit him. ⁵ And eftirwart he put watire into a basynne,
and began to waisch the discipilis feet, and to wipe
with the lynnyn clathe with quhilk he was beltit. ⁶ And
sa he com to Symon Petir, and Petir sais to him, Lord,
waischis thou my feet? ⁷ Jesus ansuerd, and said to
him, Quhat I do thou wate nocht now; bot thow
sall wit eftirwart. ⁸ Petir sais to him, Thou sal neur
waisch my feet. Jesus ansuerd to him, Gif I sal
nocht waisch thee, thou sal nocht haue part with
me. ⁹ Symon Petir sais to him, Lord, nocht aanly
my feet, bot bathe the handis and the hede. ¹⁰ Jesus

Math. xxvi.

d.

Mar. xiii. b.

Luc. xxii. a.

Math. xii. e.

Luc. x. c.

Math. iii. b.

Psal. i. a.

(a) to added above the line.

xiii. 1. quhen: *cum*; Rh., 'whereas.'2. the soupere was made: *cena facta*. had put than: *jam misisset*.

3. yede: P., 'went.'

4. puttis of: P., 'doith of'; *ponit*. beltit: P., 'gird'; *præcinxit*.5. And eftirwart: *Deinde*. he put: so Rh., with Hent., St., Sixt., *misit*. Clem., WW., *mittit*. beltit: P., 'gird'; *præcinctus*.6. And sa: *ergo*.

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xc.,
vi.,
iii.

Joh. vi. g. said to him, He that is waschen, has na nede bot that he waisch the feet, bot he is al cleen; and ye ar cleen, bot nocht alle. ¹¹ For he wist, quha was he that suld betray him; tharfor he said, Ye ar nocht al cleen. ¹² And sa eftir that he had waischen the feet of thame, he tuke his clathes; and quhen he was set to mete agane, eftir he said to tham, Ye wate quhat I haue done to you. ¹³ Ye call me maistir and lord, and ye say wele; for I am. ¹⁴ Tharfore gif I, lord and maistere, haue waschen your feet, and ye sal waisch ilkane vtheris feet; ¹⁵ For I haue gevin ex-
 Ephe. v. a. Math. x. a. Luc. vi. d. Joh. xv. b. Mat. v. b. Ephe. v. a. i. Pet. ii. c. Math. x. a. Luc. vi. d. Joh. xv. b. Mat. v. b. Psal. xl. b. Joh. xiii. c. and xvi. a. Math. x. a. Mar. ix. d. Luc. x. b.

empile to you, that as I haue done to you, sa do ye. ¹⁶ Trewly, trewly, I say to you, the seruand is nocht gretare than his lord, nouthir ane apostile is gretare than he that send him. ¹⁷ Gif ye wate thir thingis, ye salbe blessit gif ye do thame. ¹⁸ I say nocht of al yow, I wate quhilk I haue chosen; bot that the scripture be fulfillit, he that etis my brede sal raase his heel aganes me. ¹⁹ Treuli, I say to you before it be done, that quhen it is done ye beleue that I am. ²⁰ Treuli, treuli, I say to you, he that takis quham euir I sal send, resaues me; and he that resaues me, resaues him that send me. ²¹ Quhen Jesus had said thir thingis, he was trubilit in spirit, and

xiii. 10. said: Clem., WW., *dicit*.

12. And sa: *ergo*. he tuke his clathes; and: so reading with St., Sixt.; but Vg., *postquam ergo lavit pedes eorum et accepit vestimenta sua, cum*, &c. eftir [P., eft] he said: punctuating with Hent. and Rh., *iterum dixit*; but Clem., *cum recubisset iterum, dixit*.

13. call: P., 'clepe.' Abp. Ham. (p. 142), 'Ye cal me maister and Lord, ye say weil, I am swa.'

14. and ye: *et vos*; Rh., 'you also.' ilkane vtheris: P., 'oon anothers'; *alter alterius*.

15. exempile: P., 'ensaumple.' sa do ye: *ita et vos*; Rh., 'so you do also.'

18. my brede: reading *meum*; but Clem., WW., *mecum*.

19. Treuli: but Vg., *Amodo*.

20. takis: *accipit*.

witnessit, and said, Treuly, treuli, I say to you, that
 aan of you sal betray me. ²² Tharfor the discipilis
 lukit togiddire, dowtand of quham he said. ²³ And sa
 aan of his discipilis was restand in the bosum of Jesu,
 quham Jesu luvit. ²⁴ Tharfore Symon Petir bekenes to
 him, and sais to him, Quha is it of quham he sais?
²⁵ And sa quhen he had restit agane on the breest of
 Jesus, he sais to him, Lord, quha is it? ²⁶ Jesus
 ansuerde, He it is to quham I sal reke a sop of
 brede. And quhen he had wett in brede, he gafe to
 Judas of Symon Scarioth. ²⁷ And eftir the morsell,
 than Sathanas entrit into him. And Jesus sais to him,
 That thing that thou dois, do thou swithe. ²⁸ And
 naan of thame that sat at the mete wist, quharto he
 said to him. ²⁹ For sum gessit, for ‡ Judas had pursis,
 that Jesus had said to him, By thou tha thingis that
 ar needfull to vs to the feest day, or that he suld gefe
 sum thing to misterful men. ³⁰ Tharfor quhen he had
 takin the morsel, he went out anon; and it was nycht.
³¹ And quhen he was gaan out, Jesus said, Now mannis
 sonn is clarifijt, and God is clarifijt in him. ³² Gif God
 is clarifijt in him, God sal clarifie him in him self, and
 anon he sal clarifie him. ✠ ³³ Lital sonniss, yit a lital I
 am with you; ye sal seek me, and, as I said to the

Math. xxvi.
 b.
 Mar. xiii. c.
 Luc. xxii. a.
 i. Joh. ii. c.

F. 98 v.
 Actis xx. d.
 Joh. xx. a.

Joh. xii. a.

Joh. xii. c.
 and xvii. a.

Joh. vii. d.
 viii. b., and
 xv. b.

s had
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xiii. 23. And sa: *ergo*.

24. sais: Vg., *dixit*.

25. And sa quhen he had restit agane: *Itaque cum recubisset ille*.

26. sal reke: P., 'schal areche.' he had wett in brede: P., 'he hadde wet breed'; *intinxisset panem*. Wy., 'had dippid yn breed.' to Judas of Symon Scarioth: *Judas Simonis Iscariota*.

27. than: reading *tunc* with Hent., WW., and Rh. St., Sixt., Clem. omit. sais: Clem., *dixit*. swithe: *citius*.

29. for Judas: *quia*=because. to misterful men: P., 'to nedi men'; *egenis*.

31. And quhen: Vg., *cum ergo*.

32. God sal clarifie: Vg., *et Deus*, &c. Rh., 'God also.'

33. Lital sonniss: *Filioli*.

Joh. i. a.,
iii. b.

Joh. xxi. d.
Math. xxvi.
c.
Mar. xliii. c.
Luc. xxii. c.

Joh. xviii. d.

Jewis, quhare I ga, ye may nocht cum; and to you I say now. ³⁴I gefe to you a new comandment, that ye lufe togiddir, as I luvet you, and that ye lufe togiddir. ³⁵In this thing almen sal know that ye ar my discipilis, gif ye haue luf togiddir. ³⁶Symon Petir sais to him, Lord, quhare gais thou? Jesus ansuerde, Quhare I ga, thou may nocht follow me now, bot thou sal follow eftirwart. ³⁷Petir sais to him, Quhy may I nocht follow thee now? I sal put my lif for thee. ³⁸Jesus ansuerde, Thou sal put thi lif for me? Trewlie, trewlie, I say to thee, the cok sal nocht craw, till thou sal deny me thrijs. And he sais to his discipilis, ✠

staf, scrippe,
bread, or
mony with
them be the
waye, he wil
nocht haif
thaim cair-
ful for war-
ly thingis,
lest thal
hyndyr the
gospell with
all. Ellis it
makis na
matir quhid-
dir thal haif
a staf or not,
quhidir
thal beare
mony with
them or not.

xiii chaptur.

✠ Be nocht your hart affrayit, nore drede it; ye beleue in God, and beleue ye in me. ²In the hous of my fader ar mony duellingis; gif ony thing lesse, I had said to you, ‡ for I ga to mak reddie to you a place. ³And gif I ga to mak reddi to you a place, eftsone I cum, and I sal tak you to my self, that quhare

‡ For I ga to
mak.) The
place in it-
self is pre-
parit fra the

xiii. 34. comandment: P., 'maundement.' and that ye lufe: *ut et vos diligatis.*

35. In this thing: Abp. Ham. (p. 77), 'Be this may al men ken that ye ar my disciples, gif ye haif lufe ane till ane uthir.'

36. quhare: P., 'whidur,' and so in next verse. follow: P., 'sue' (*bis*), and in next verse.

38. And he sais to his discipilis: reading, with St., *et ait discipulis suis*, but with no good authority. Clem., WW. omit the clause.

xiv. 1. Be . . . affrayit: P., 'afraied'; *turbetur*. Wy., 'disturbid.' nore drede it: reading, with some few MSS., *neque trepidet* or *neque formidet*, but Vg., WW. omit. and beleue: Abp. Ham. (p. 130), 'Ye beleif in God, beleif also in me.'

2. In the hous: J. Ham. (Cath. Traict., sig. T 8), 'In my fatheris hous yair is mony mansions and abyding placis.' Abp. Ham. (p. 164), 'I gang to prepare a place for yow.'

3. eftsone: P., 'eftsoones'; *iterum*.

begynnyng
of the world,
Math. xx.
and xxv.
Bot vnto uss
nowcht is it
preparit alls
lang as we
our selfis ar
nocht reddy:
quhairfor
Christ be his
death had
preparit ws
ande maid
us mete to
jherit the
place, ande
to tak the
possessiounn
of the
dwelling in
his fateris
houss.

† The fader
that dwellis.)
Beauss the
fader, the
sonn, and the
haly gaist ar
all anne, of
lyke power
and maiestie,
thairfor is
the doyng of
the werkis
ascribed
sumtyme to
anne ande
sumtyme to
anothir.

I am, ye be. ⁴And quhere I ga, ye witt, and ye wit the way. ⁵Thomas sais to him, Lord, we wate nocht quhare thou gais, and how may we wit the way?

Joh. viii. b.

⁶Jesus sais to him, I am way, treuth, and lif; na man cummis to the fader, bot be me. ⁷Gif ye had knowne me, suthlie ye had knowne also my fader; and eftirwart ye sal know him, and ye haue sene him.

Joh. i. a., vi.
d., and xi. c.
F. 99 r.

⁸Philip sais to him, Lord, schaw to vs the fader, and it suffices to vs. ⁹Jesus sais to him, Sa lang tyme I am with you, and haue ye nocht knowne me? Philip, he that seis me, seis also the fader. How sais thou, schaw to vs the fader?

¹⁰Beleues thou nocht that I am in the fader, and the fader is (a) in me? I spek nocht of my self the wordis that I speke to you; bot † the fader him self duelland in me, dois the werkis.

Joh. x. c.,
iii. c., vii. b.,
viii. c., xii. f.,
and xiii. c.

¹¹Beleue ye nocht that I am in the fader, and the fader is in me? ¹²Or ellis beleue ye for tha ilk werkis. Treuli, treuli, I say to you, gif a man beleues in me, also he sal do the werkis that I do; and he sal do gretare werkis than thir, for I ga to the fader.

Math. xxi. c.
Mar. xi. c.
Joh. xv. a.
and xvi. c.

¹³And quhat euir thing ye ask the fader in my name, I sal do this thing, that the fader be glorifijt in the sonn. ¹⁴Gif ye ask ony thing in my name, I sal do it. ✠ ✠ ¹⁵Gif ye luf me, kepe my comandmentis.

¹⁶And I sal pray the fader, and he sal geue to you

(a) is added above the line.

xiv. 3. ye be: Vg., *et vos sitis*. Rh., 'you also may be.'

4. quhere: P., 'whidur.'

6. way, treuth: P., 'weie, treuthe'; similarly Wy. Vg., *via et veritas*. Abp. Ham. (p. 40), 'I am the way, the verite and lyif.'

10. I spek nocht of my self the wordis, &c.: similarly Wy., transposing the clauses of P., 'The wordis that Y speke to ȝou, Y speke not of my silf.'

12. Or ellis: P., 'Ellis'; *Alioquin*. for tha ilk [P., thilke] werkis: *propter opera ipsa*.

Math.
xxviii. c.
Joh. xx. b.,
c., d., and
xxi. a., b.

Joh. xv. a.
i. Joh. v. a.

Actis xv. c.

Joh. iii. c.,
vii. b., viii.
c., xii. f., and
xiii. a.

an vthir confortour, ¹⁷ The spirit of treuth, to duelle with you withoutin end; quhilk spirit the warld may nocht tak, for it seis him nocht, nouthir knawis him. Bot ye sal know him, for he sal duelle with you, and he salbe in you. ¹⁸ I sal nocht leif yow faderles, I sal cum to yow. ¹⁹ Yit a litil, and the warld seis nocht now me; bot ye sal se me, for I leeu, and ye sal leeu. ²⁰ In that day ye sal know that I am in my fader, and ye in me, and I in you. ²¹ He that has my comandmentis, and kepis thame, he it is that luvis me; and he that luvis me, salbe luvit of my fader, and I sal lufe him, and I sal schaw to him my self. ✠ ²² Judas sais to him, nocht he of Scarioth, Lord, quhat is done, that thou sal schaw thi self to vs, and nocht to the warld? ²³ Jesus ansuerd, and said to him, ✠ Gif ony man luvis me, he sal kepe my word; and my fader sal lufe him, and we sal cum to him, and we sal duelle with him. ²⁴ He that luvis me nocht, kepis nocht my wordis; and the word quhilk ye haue herde is nocht myn, bot the fadris that send me. ²⁵ Thir thingis I haue spokin to you, duelling

xiv. 16. confortour: P., 'counfortour'; *Paracletum*.

17. The spirit of treuth, to duelle: similarly P., Wy.; but Vg., [ver. 16] *Paracletum dabit vobis, ut maneat vobiscum in aeternum*. [ver. 17] *Spiritum veritatis, quem mundus non potest accipere*. quhilk spirit: *spirit* here underlined in P., Wy., as not expressed in the Latin. Kenn. (p. 116), 'I sal pray the Father and he sall geve zow ane uther Comfortar that may byde with zow for evir, the spirite of veritie.' Gau (p. 54), 'I sal pra my father and he sal giff zow ane oder conforter quhilk is the spreit of verite and he sal ramane with zow for ewer.'

18. faderles: *orphanos*. J. Ham. (Fac. Traict., p. 137), 'I sal not leaue zow orphanis (or fatherles).'

19. ye sal se: reading, with some MSS., *videbitis*; but Clem., WW., *videtis*.

20. In that day

22. nocht he of Scarioth: Vg., *non ille Iscariotes*.

23. Gif ony man: Abp. Ham. (p. 56), 'Quhasaevir luffis me, he sall keip my command, and my father sall lufe him, and to him sall we cum and mak our dwelling with him.'

amang you; ²⁶ Bot that ilk Haligaast, the confortour,
 quham the fadere sal send in my name, he sal teche
 yow al thingis, and sal schaw yow al thingis, quhat
 euir thingis I sal say to you. ²⁷ Pece I leif to yow,
 my pece I geue to yow; nocht as the warld gevis, I
 geue to yow; be nocht your hart affrait, nor drede
 it. ²⁸ Ye haue herde that I said to you, I ga, and
 cum to you. Gif ye luvit me, forsuthe ye suld haue
 ioy, for I ga to the fader, for the fader is gretare than
 I. ²⁹ And now I haue said to yow before that it be
 done, that quhen it is done, ye beleue. ³⁰ Now I sal
 nocht speke mony thingis with yow; for the prince
 of this world cummis, and has nocht in me ony
 thing. ³¹ Bot that the warld knaw, that I lufe the
 fader; and as the fadere gafe a comandment to me,
 sa I do. Ryise ye, go we hynne. †

F. 99 v.

Actis ii. a.
ii. Thym. i. a.
Joh. xvi. b.Joh. xiii. b.
and xvi. a.

Joh. xii. d.

The xv chapture. †

I am a verray wyne tre, and my fader is ane erd
 telare. ² Ilk branche in me that beris nocht fruite, he
 sal tak away it; and ilk that beris fruite, he sal purge
 it, that it bere the mair fruit. ³ Now ye ar cleen, for
 the word that I haue spokin to yow. ⁴ Duell ye in
 me, and I in you; as a branche may nocht mak fruit
 of it self, bot it duelle in the wyintre, sa nouthir ye,

Ecclesi.
xxiii. e.
Joh. xiii. b.
Actis xv. b.

xiv. 26. that ilk Haligaast: some MSS. add *ille* after *spiritus sanctus*.

29. before that it be done: *prius quam fiat*.

31. as the fadere: Gau (p. 41), 'I dw as my fader hes giffne to me command.' hynne: P., 'hennus'; *hinc*.

xv. 1. a verray wyne tre: P., 'a very vyne'; *vitis vera*. erd telare: P., 'erthe tilier'; *agricola*.

3. for the word: *propter sermonem*. Abp. Ham. (p. 194), 'Ye ar clein in your saule, be vertew of the word, quhilk I have spokin to yow.'

4. in the wyintre: P., 'in the vyne'; *in vite*. Similarly in next verse.

bot ye duell in me. ⁵ I am a wyintre, ye the branches. Quha that duellis in me, and I in him, this beris mekile fruit, for without me ye may nathing do. ⁶ Gif ony man duellis nocht in me, he salbe castin out as a branche, and sal wax drie; and thai sal gader him, and thai sal cast him into the fire, and he birnis. ⁷ Gif ye duell in me, and my wordis duell in yow, quhat euir thingis ye will, ye sal ask, and it salbe done to you. ✠ ⁸ In this thing my fader is clarifijt, that ye bring furth ful mekile fruit, and that ye be made my discipilis.

Joh. xiii. b. ⁹ As my fader luvit me, I haue luvit you; duell ye in my lufe. ¹⁰ Gif ye kepe my comandmentis, ye sal duell in my lufe; as I haue keptit the comandmentis of my fader, and I duell in his lufe. ¹¹ Thir thingis I spak to yow, that my ioy be in yow, and youre ioy be fulfillit. ✠ ¹² This is my comandment, that ye lufe togiddir, as I luvit you. ¹³ Na man has maire lufe than this, that a man put his life for his frendis. ¹⁴ Ye are my frendis gif ye do tha thingis that I comand to yow. ¹⁵ Now I sal nocht cal yow seruandis, for the seruand wate nocht quhat his lord sal do; bot I haue callit yow frendis; for al thingis quhat euire I herde of my fader, I haue made knowne to yow. ¹⁶ Ye haue nocht chosen me, bot I cheset yow; and I haue put you, that ye ga and bring furth fruite, and your

Math. xxi. c.
Mar. xi. c.
Jhonn xiii.
b. and xvi. e.

Joh. xiii. d.
i. Joh. iii. e.

Math. xii. c.
Ephe. ii. c.

F. 100 r.
Joh. viii. c.
Ephe. i. a.
Collo. i. a.

xv. 6. sal wax drie: *arescet*. birnis: P., 'brenneth'; *ardet*.

9. I haue luvit: Vg., *Et ego dilexi*. Rh., 'I also,' &c.

10. as I haue keptit: *sicut et ego . . . servavi*; Rh., 'as I also,' &c.

12. ye lufe togiddir: *diligatis invicem*; Abp. Ham. (p. 77), 'This is my command that ye lufe ane ane vthir as I haif luffit yow.' Gau (p. 21), 'i giff zow command yat euerie ane of zow lwiff oder as i haiff lwiffit zow.'

13. put his life: *animam suam ponat*; Rh., 'yield his life.' Abp. Ham. (p. 154), 'Na man hais mair cheritie, than a man to spend his lyfe for his freindis.'

15. cal . . . callit: P., 'clepe . . . clepid.'

16. I haue put you: *posui vos*; Rh., 'have appointed you.'

fruit duelle, that quhat euir thing ye ask the fader in my name, he gefe to you. ✠¹⁷ Thir thingis I comand to you, that ye lufe togiddir. ¹⁸ Gif the warlde hatis you, wit ye that it had me in hatrent rather than yow. ¹⁹ Gif ye had bene of the warld, the warld suld lufe that thing that was his; for ye ar nocht of the warld; bot I chesit you fra the warld; tharfor the warld hatis you. ²⁰ Haue ye mynd of my word, the quhilk I said to yow, The seruand is nocht gretar than his lord. Gif thai haue persewit me, thai sal persew you als; gif thai haue keptit my word, thai sal kepe youris als. ²¹ Bot thai sal do to yow al thir thingis for my name, for thai knaw nocht him that send me. ²² Gif I had nocht cummin, and had nocht spokin to thame, thai suld nocht haue hadde synn; bot now thai haue na excusatioun of thar synn. ²³ He that hatis me, hatis als my fader. ²⁴ Gif I had nocht done werkis in thame, quhilk nane vthir man did, thai sulde nocht haue synn; bot now baith thai haue sene, and haue haatit me and my fader. ²⁵ Bot that the word be fulfillit that is writtin in the law, For thai had me in hatrent withoutin cause. ✠ ✠²⁶ Bot quhen the confortour sal cum, the quhilk I sal send to

i. Joh. iii. b.

Math. x. c.
Luc. vi. d.
Joh. xiii. b.

Joh. xvi. a.

Joh. ix. d.
and x. d.

Psal. xxxiii.
c. and lxviii.
a.

Joh. xiii. c.
and xvi. a.

xv. 16. *duelle*: *maneant*; Rh., 'abide.' J. Ham. (Fac. Traict., p. 406), 'Ze haue not chosin me bot I haue chosin zow and haue appointit zow that ze may gang and bring furth fructe and that zour fructe may remaine.'

17. *togiddir*: *invicem*.

18. *rather than yow*: *priorem vobis*; Rh., 'before you.'

19. *for ye ar nocht*: Vg., *quia vero*, &c. Rh., 'but because you are not.'

22. *nocht haue hadde synn*: P., 'not haue synne'; *peccatum non haberent*. J. Ham. (Cath. Traict., 43 v.), 'Gif I had not cum, and spokin vnto thame, thay sould not haue bene gilty of syn, bot nou thay haue not excuse for thair trespassis.'

24. *haatit me*: *oderunt et me*; Rh., 'hate both me.'

25. *in the law*: Nis. copies incorrectly. P., 'in her lawe.' Wy., 'in the lawe of hem.' Vg., *in lege eorum*.

26. Abp. Ham. (p. 194), 'Quhen that comfortir sall cum, quhom I sall send to yow fra the father, the spreit of verite, quhilk procedis fra the father, he sal beir witnes of me and ye sal beir witnes.'

you fra the fadere, a spirit of treuth, quhilk cummis of (a) the fader, ‡ he sal bere witnessing of me; ³⁷ And ye sal bere witnessing, for ye ar with me fra the beginning.

‡ He sal bere.) Our salutor recognis witness of men our h awin behai Joh. v., so he nedis nayne; b for our caus it w necessarie that the apostilis a testifie hi trew faith unto us, t

xvi chapture.

Math. x. b. and xxiii. a. Luc. xxi. b. Actis ix. a. Joh. xv. c. i. Cor. ii. a. Joh. xiii. a. and xiiii. c.

Thir thingis I haue spokin to you, that ye be nocht slanndrit. ² Thai sal mak yow without the synagogis, bot the houre cummis, that ilk man that slais yow deme that he do seruice to God. ³ And thai sal do to you thir thingis, for thai haue nocht knawne the fader, nouthir me. ⁴ Bot thir thingis I spak to you, that quhen the hour of thame sal cum, ye haue mynd that I said to you. ⁵ I said nocht thir thingis to you fra the beginnyng, for I was with yow. And now I ga to him that send me, and na man of you askis me, Quhare thou gais? ⁶ Bot for I haue spokin to you thir thingis, havynes has fulfillit your hart. ⁷ Bot I say to you treuth, it spedis to yow that I ga; for gif I ga nocht furth, the confortour sal nocht cum to you; bot gif I ga furth, I sal send him to you. ⁸ And quhen he cummis, ‡ he sal repreue the world of synn, and of richtuisnes, and of dome. ⁹ Of synn, for thai haue nocht beleuet in me; ¹⁰ And of richtuisnes, for I ga to the fader, and now ye

Joh. xiiii. f. and xv. c.

F. 100 v.

Joh. xii. b.

‡ He sal n preif the.) The world and natur reasonn knawis no that jufi-

(a) of written above *fra* deleted.

xvi. 2. Thai sal mak yow, &c.: *Absque synagogis facient vos.*

4. the hour of thame sal cum, ye haue mynd that: *venerit hora eorum, reminiscamini quia.*

5. I said nocht, &c.: Vg., *Hec autem.* Rh., 'But these things,' &c. And now I ga: *Et nunc vado.* St. and AV. begin ver. 5 here. Hent. and Clem. number the verses as in the text, with FM.

6. Bot for: *sed quia*; Rh., 'But because.' havynes: *tristitia*; Wy., 'sorwe, or hevynesse.' has fulfillit: *implevit.*

7. For gif I ga nocht: Gau (p. 54), 'pasz I notht fra zow thane the conforter . . . sal notht cum to zow bot pasz i, i sal send hime to zow.'

8. he sal repreue: *arguet*; Rh., 'argue.' Kenrick, 'convict.'

10. And of richtuisnes: Vg., *De justitia vero.*

delite is synne,
and that
faith is
rychtwis-
ness. Thair-
for will thai
be justified
and drif
away thair
synnes with
thair awin
werkis. And
this is the
cause that the
Haly Gaist
repreiffis it
all as sin
that is nocht
of faith, ande
will half it
condampnit
be the judg-
ment of
Gode.

sal nocht se me; ¹¹ Bot of dome, for the prince of this
warld is now demyt. ¹² Yit I haue many thingis for to
say to yow, bot ye may nocht bere thame now. ¹³ Bot
quhen the ilk spirit of treuth cummis, he sal teche yow
al treuth; for he sal nocht spek of him self, bot quhat
euir thingis he sal here, he sal spek; and he sal tell to
you tha thingis that ar to cum. ¹⁴ He sal clarifie me,
for of myn he sal tak, and sal tell to yow. ¹⁵ All thingis
quhilk euir the fader has, ar myn; tharfor I said to yow,
for of myn he sal tak, and sal tell to yow. ✠ ✠ ¹⁶ A
litol, and than ye sal nocht se me; and eftsone a litil,
and ye sal se me, for I ga to the fader. ¹⁷ Tharfor sum
of his discipilis said togidder, Quhat is this thing that
he sais to vs, A litil, and ye sal nocht se me; and eft-
sone a litil, and ye sal se me, for I ga to the fader? ¹⁸
Tharfor thai said, Quhat is this that he sais (a) to vs, a
litol? we wate nocht quhat he spekis. ¹⁹ And Jesus knew
that thai wald ask him, and he said to thame, Of this
thing ye seke amang yow, for I said, A litil, and ye sal
nocht se me; and eftsone a litil, and ye sal se me. ²⁰
Treulie, treulie, I say to you, that ye sal murne and
wepe, bot the warld sal haue ioy; and ye salbe sorou-
ful, bot your sorow sal turne into ioy. ²¹ A woman
quhen scho beris child, has havynes, for her tyme is
cummin; bot quhen scho has born a sonn, now scho
thinkis nocht on the pane for ioy, for a man is born
into the warld. ²² And tharfor ye haue now sorow, bot

Joh. xiiii. c.
Joh. xii. f.

Math. xi. e.
Luc. x. c.
Joh. iii. c.
Joh. vii. d.

Joh. xx. c.
Esai. xxvi.
c.

(a) After *sais*, a *litil* deleted.

xvi. 12, 13. J. Ham. (Fac. Traict., p. 95), 'I haue zit many
things to say to zow bot ze may not beare thame now. Bot when
the Spirit of veritie sal come, he sal teache zow al veritie.'

14. of myn he sal tak: *de meo accipiet*.

17. for I ga: Vg., *et quia vado*. Rh., 'and because I go.'

18. sais to vs: similarly P.; but no 'to vs' in Vg.

21. the pane: *pressura*; Wy., 'the pressure, or charge.'

22. And tharfor ye haue now: disregarding *quidem*. Vg., *Et
vos igitur nunc quidem*, &c.

Math. vii. a.
and xxi. c.
Mar. xi. e.
Luc. xi. b.

Math. xiii. a.
Mar. iii. a.

F. 101 r.
Joh. xiii. a.
and xx. b.

Zacharie
xiii. b.
Math. xxvi.
c.
Mar. xiii. d.
Joh. xiii. b.

Ro. v. a.

eftsone I sal se yow, and your hart sal haue ioy, and na man sal tak fra yow your ioy. ✠ ²³ And in that day ye sal nocht ask me ony thing. ✠ Treulie, treulie, I say to yow, gif ye ask the fader ony thing in my name, he sal geue to yow. ²⁴ Till now ye askit na thing in my name; ask ye, and ye sal tak, that your ioy be full. ²⁵ I haue spokin to you thir thingis in prouerbis; the houre cummis, quhen now I sal nocht speke to yow in prouerbis, bot opinlie of my fader I sal tell to yow. ²⁶ In that day ye sal ask in my name; and I say nocht to yow, that I sal pray the fader of yow; ²⁷ For the fader himself luviss yow, for ye luvit me, and haue beleue that I went out fra God. ²⁸ I went out fra the fader, and I come into the warld; eftsone I leif the warld, and I ga to the fader. ²⁹ His disciplis said to him, Lo! now thou spekis opinlie, and thou sais na prouerbe. ³⁰ Now we wate that thou wist althingis; and it is nocht nede to thee that ony man ask thee. In this thing we beleue, that thou went out fra God. ✠ ³¹ Jesus ansuerde to thame, Now ye beleue. ³² Lo! the hour cummis, and now it cummis, that ye be disparplit, ilk into his awne thingis, and that ye leif me alaan; and I am nocht alaan, for the fader is with me. ³³ Thir thingis I haue spokin to yow, that ye haue pece in me; in the warld ye sal haue disese, bot traist ye, I haue ouercummin the warlde.

xvi. 23. **Treulie**: Gau (p. 65), 'veralie, veralie I sa to zow quhat ze ask ye fader in my nayme ze sal get.'

25. **in prouerbis**: *in proverbiis*; Wy., 'in prouerbis, or derke saumplis.'

26. **I sal pray the fader of yow** (Wy., for 30u): *rogabo Patrem de vobis*.

29. **said**: P., 'seiden.' Vg., *dicunt*. Wy., 'seyen.'

32. **now it cummis**: *jam venit*; Kenrick, 'is already come.' **ye be disparplit**: *dispergamini*. Wy., '3e be disparplid, or scaterid.' **into his awne thingis**: *in propria*.

33. **disese**: *pressuram*; Wy., 'pressure, or ouerleying.' Rh., 'distress.' See ver. 21 *supra*.

The xvii chapture.

Thir thingis Jesus spak, and quhen he had castin vp his een into heuen, he said, Fader, the hour cummis, clarifie thi sonn, that thi sonn clarifie thee. ² As thow has gevin to him power of ilk flesch, that al thing that thou has gevin to him he geue to thame euirlasting lif.

Joh. xii. c. and xiii. d.

Joh. v. b.

³ And this is euirlasting life, that thai knaw thee verray God allaan, and quham thou has send, Jesu Crist. ⁴ I haue clarifiet thee on the erde, I haue endit the werk that thow has gevin me to do. ⁵ And now, fader, clarifie thou me at thi self, with the cleernes that I had at thee, before the warld was made. ⁶ I haue schawin thi name to tha men, quhilk thou has gevin to me of the warld;

i. Joh. i. a.

Joh. xix. c. ii. Ti. iii. a.

thai war thine, and thou has gevin thame to me, and thai haue keptit thi word. ⁷ And now thai haue knawne that al thingis that thou has gevin to me ar of thee.

Joh. iii. e.

⁸ For the wordis quhilk thou gafe to me, I gafe to thame; and thai haue takin, and haue knawne verralie, that I went out fra thee; and thai beleuet that thou send me. ⁹ I pray for thame, † I pray nocht for the warld, bot for thame that thou has gevin to me, for thai ar thine.

i. Joh. ii. c.

¹⁰ And al my thingis ar thine, and thi thingis ar myne; and I am clarifiet in thame. ¹¹ And now I am nocht in the warld, and thir ar in the warlde, and I cum to thee. Halie fader, kepe thame in thi name quhilk thou gafe to me, that thai be aan, as we ar aan. ¹² Quhile I was with thame, I keptit thame in thi name; tha ilk that thou gaif to me, I keptit, and naan of thame peryset, bot the sonn of perditionn, that the scripture be fulfillit.

Esaie viii. d.

F. 101 v.

Joh. xviii. a. Psal. xl. b. and cviii. a.

xvii. 3. verray God allaan: *solum Deum verum*. Gau (p. 72), 'That is the euerlestand liff to knaw ye veray God and to knaw Jesum Christum quhom thow hes send.'

4. I haue endit: *consummavi*.

5. at thi self: *apud temetipsum*. the cleernes: *claritate*.

6. of the warld: *de mundo*; Rh., 'out of the world.'

11. as we ar aan: P., 'as we ben'; *sicut et nos*.

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(, &c.)
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i. e.

¹⁸ Bot now I cum to thee, and I speke thir thingis in the
 world, that thai haue ioy fulfillit in thame self. ¹⁴ I gafe
 to thame thi word, and the warld had thame in hatrent ;
 for thai ar nocht of the warlde, as I am nocht of the
 world. ¹⁶ I pray nocht that thou tak thame away fra the
 warld, bot that thou kepe thame fra euile. ¹⁶ Thai ar
 nocht of the world, as I am nocht of the world.
¹⁷ Hallow thou thame in treuth ; thi word is treuth.
¹⁸ As thou send me into the warld, alsa I send thame
 into the warld. ¹⁹ And I hallow my self for thame, that
 alsa thai be hallowit in treuthe. ²⁰ And I pray nocht
 anlie for thame, bot alsa for thame that sall beleue into
 me be the word of thame ; ²¹ That al be aan, as thou,
 fader, in me, and I in thee, that alsa thai in vs be aan ;
 that the warld beleue that thou has send me. ²² And I
 haue gevin to thame the clernes that thou has gevin to
 me, that thai be aan, as we ar aan ; ²³ I in thame, and
 thou in me, that thai be endit into aan ; and that the
 warld knaw that thou send me, and has luvit thame, as
 thou has luvit alsa me. ²⁴ Fader, thai the quhilk thou
 gafe to me, I will that quhare I am, thai be with me, that
 thai se my cleernes, that thou has gevin to me ; for thou
 luvit me before the making of the warlde. ²⁵ Fader,
 richtfullie the warld knew me nocht, bot I knew thee,
 and thir knew that thou send me. ²⁶ And I haue made
 thi name knawne to thame, and sal mak knawne ; that
 the lufe be quhilk thou has luvit me be in thame, and
 I in thame. ¶

Sapi. ii. b.
Joh. xv. c.

Math. vi. b.

Joh. xx. c.

Gal. iii. d.

Joh. xii. c.
and xiii. d.

Math. xi. c.
Joh. xv. c.
and xvi. a.

xvii. 13. ioy : omitting pronoun. P., 'my ioye'; *gaudium meum*.

14. in hatrent : P., 'in hate'; *odio*. as I : similarly P. Vg., *sicut et ego*. Rh., 'as I also.'

22. as we ar aan : P., 'as we ben oon.' Vg., *sicut et nos*, &c.; but many MSS. omit *et*.

23. thai be endit into aan : *sint consummati in unum*.

24. thai be : *et illi sint*; Rh., 'they also may be.'

25. Fader, richtfullie : so P., strangely, 'Fadir, rijtfuli.' Vg., *Pater iuste*. Wy., 'Rijtful fadir.'

The xviii chapture.

Qvhen Jesus had said thir thingis, he went out with his discipilis ouere the strand of Cedron, quhare was a yarde, into quhilk he entrit, and his discipilis. ² And Judas, that betrayit him, knew the place; for oft Jesus com thiddir with his discipilis. ³ Tharfore quhen Judas had takin a cumpany of knychtis, and mynisteris of the bischopis and of the Phariseis, he com thiddir with lanternis, and firebrandis, and armouris. ⁴ And sa Jesus wittand al thingis that war to cum on him, went furth, and said to thame, Quham seek ye? ⁵ Thai ansuerde to him, Jesu of Nazareth. Jesus sais to thame, I am. And Judas that betrait him, stude with thame. ⁶ And quhen he said to thame, I am, thai went abak, and fel doun on the erde. ⁷ And eftir he askit thame, Quham seek ye? And thai said, Jesu of Nazareth. ⁸ He ansuerde to tham, I said to you, that I am; tharfor gif ye seek me, suffir ye thir to ga away. ⁹ That the word quhilk he said suld be fulfillit, For I lost nocht ony of thame, quhilk thou has gevin to me. ¹⁰ Tharfor Symon Petir had a suerde, and drew it out, and smaat the seruand of the bischop, and cuttit of his richt ere.

Math. xxvi.
a.
Mar. xiii. d.
Luc. xxii. c.

Math. xxvi.
c.
Mar. xiii. e.
Luc. xx. d.

F. 102 r.

Joh. xvii. b.

xviii. 1. the strand: Wy., P., 'the strond'; *torrentem*. a yarde: Wy., 'a 3erd, or a gardyn'; *hortus*.

2. And Judas: *autem et Judas*; Rh., 'And J. also.' Wy., 'Sothli and J.'

3. a cumpany of knychtis: similarly Wy., P.; *cohortem*; so ver. 12. and mynisteris of the bischopis: *et a Pontificibus . . . ministros*.

firebrandis: Wy., P., 'brondis'; *facibus*. Rh., 'torches.' armouris: P., 'armeris.' Wy., 'armys'; *armis*.

5. And Judas: so P.; Vg., *autem et Judas*. Wy., 'Forsoth and J.'

6. And quhen: *Ut ergo*; Rh., 'As soon therefore as.'

7. And eftir: P., 'And eft'; *Iterum ergo*.

8. He ansuerde to tham: similarly Wy., P. Vg., WW., *Respondit Jesus*, without *eis*.

10. had a suerde: *habens gladium*. of the bischop: *pontificis*; so vv. 13, 15, 16, 19, 22, 24, 26.

And the name of the seruand was Malcus. ¹¹ Tharfor
 Math. xxvi. f. Jesus said to Petir, Putt thou thi suerde into thi
 Mar. xiii. f. scheethe; will thou nocht that I drink the cuppe that my
 Luc. xxii. d. fader gafe to me? ¹² Tharfor the cumpany of knychtis,
 and the tribune, and the mynisters of the Jewis, tuke
 Jesu, and band him, ¹³ And led him first to Annas; for
 Joh. xi. e. he was fader of Caiphas wijf, that was bischope of that
 yere. ¹⁴ And it was Caiphas that gafe consale to the
 Jewis, That it spedis that a man dee for the pepile.
 Math. xxvi. f. ¹⁵ Bot Symon Petir followit Jesu, and ane vthir dis-
 Mar. xiii. g. cipile; and that ilk discipile was knawne to the bischop.
 Luc. xxii. d. And he entrit with Jesu into the hall of the bischop;
¹⁶ Bot Petir stude at the dure without furth. Tharfore
 that vther discipile, that was knawne to the bischop,
 went out, and said to the woman that kepit the dure,
 and broucht in Petir. ¹⁷ And the damycele, kepare of
 the dure, said to Petir, Quhethir thou art alsa of this
 mannis discipilis? He said, I am nocht. ¹⁸ And the
 seruandis and mynisteris stude at the coolis, for it was
 cauld, and thai warmyt thame. And Petir was with
 thame, standand and warmand him. ¹⁹ And the bischop
 askit Jesu of his discipilis, and of his teching. ²⁰ Jesus
 Joh. vii. b. ansuerde to him, I haue spokin opinlie to the world; I
 taucht euir in the synagog, and in the tempile, quhare al
 the Jewis com togiddir, and in hidlis I spak na thing.
²¹ Quhat askis thou me? ask thame that herde, quhat I
 haue spokin to thame; lo! thai wate quhat thingis

xviii. 13. fader of Caiphas wijf: *socer Caiphae.*

14. a man: Wy., P., 'o man'; *unum hominem.*

16. to the woman that kepit the dure: *ostiariae.*

17. damycele, &c.: *ancilla ostiaria.* said . . . said: Vg.,
dicat . . . dicit.

18. at the coolis: *ad prunas.* And Petir was with thame:
 Vg., *erat autem cum eis et Petrus.*

19. And the bischop: Vg., *Pontifex ergo.*

20. euir: P., 'euermore'; *semper.* in hidlis: P., 'in
 hiddlis'; *in occulto.* Wy., 'in priuy.'

21. Quhat: *Quid*=why.

I haue said. ²² Quhen he had said thir thingis, aan of the mynisteris standand nere gafe a buffet to Jesu, and said, Ansueris thou sa to the bischop? ²³ Jesus ansuerd to him, Gif I haue spokin euile, bere thow witnessing of euile; bot gif I said wele, † quhy strikis thou me?

Jere. xx. a.
Math. xxvi.
g.
Actis xxiii.
a.

F. 102 v.

²⁴ And Annas send him bundin to Caiphas, the bischop.

²⁵ And Symon Petir stude, and warmyt him; and thai said to him, Quhethir alsa thou art his discipile? He denyit, and said, I am nocht. ²⁶ Aan of the bischopis seruandis, cusing of him quhais ere Petir cuttit of, said,

Math. xxvi.
K.
Mar. xiii. g.
Luc. xxii. d.

Quhethir I saw thee nocht in the yarde with him? ²⁷ And Petir eftsonne denyit, and anon the cok crew.

Joh. xiii. d.
Math. xxvii.
a.
Mar. xv. a.
Luc. xxiii.
a.

²⁸ Than thai ledde Jesu fra (a) Caiphas into the tolbuthe; and it was airlie, and thai entrit nocht into the tolbuthe, that thai suld nocht be defoulit, bot that thai suld ete pasche. ²⁹ Tharfore Pilate went out without furth to thame, and said, Quhat accusatioun bring ye aganes this man? ³⁰ Thai ansuerde, and said to him, Gif this war nocht a mysdoare, we had nocht betakin him to thee.

³¹ Than Pilat said to thame, Tak ye him, and deme ye him eftire your law. And the Jewis said to him, It is nocht leeffull to vs to sla ony man; ³² That the word of Jesu suld be fulfillit, quhilk he said, signifiand be quhat deid he suld dee. ³³ Tharfor eftsone Pilate entrit into the tolbuthe, and callit Jesu, and said to him, Art thou

Joh. xii. d.

Math. xxvii.
b.

(a) fra written above to deleted.

xviii. 23. bot gif I said wele: P., 'but if *Y seide wel.*' Vg., *si autem bene.* strikis: P., 'smytist'; *cadis.*

26. cusing of him: *cognatus ejus.* said: Vg., WW., *dicat.* I saw thee: P., 'Saj Y thee.'

27. And Petir eftsonne: *Iterum ergo P.*

28. Than thai ledde: Vg., *Adducunt ergo.* the tolbuthe (*bis*): Wy., P., 'moot halle'; *pratorium.* So ver. 33.

29. accusatioun: P., 'accusyng.'

30. a mysdoare: *malefactor.*

31. Than: *ergo.* And the Jewis: P., 'And the Jewis.' Vg., *ergo . . . Judaei.*

33. callit: P., 'clepide.'

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Mar. xv. a.
Luc. xxiii.
a.

king of Jewis? ⁸⁴ Jesus ansuerde, and said to him, Sais thou this thing of thi self, outhir vther haue said to thee of me? ⁸⁵ Pilate ansuerde, Quhethir I am a Iew? Thi folk and thi bischopis betuke thee to me; quhat has thou done? ⁸⁶ Jesus ansuerde, My kingdome is nocht of this warld; gif my kingdom war of this warlde, my mynisters suld stryue that I suld nocht be betakin to the Iewis; bot now my kingdom is nocht here. ⁸⁷ And sa Pilat said to him, Than thou art a king. Jesus ansuerd, Thou sais that I am a king. To this thing I am bornn, and to this I com into the warld, to bere witnessing of treuth. Ilk that is of treuth, heres my voce. ⁸⁸ Pilat sais to him, Quhat is treuthe? Ande quhen he had said this thing, eftir he went out to the Iewis, and said to thame, I find na cause in him. ⁸⁹ Bot it is a consuetude to yow, that I deliuiere aan to you in pasche; tharfore will ye that I deliuiere to you the king of Iewis? ⁴⁰ All criet eftsone, and said, Nocht this, bot Barabas. And Barabas was a theeff.

Joh. vi. b.

Math. xxvii.
c.
Mar. xv. b.
Luc. xxiii. b.
Math. xxvii.
b.
Mar. xv. a.
Luc. xxiii.
a.

xix chapture.

F. 103 r.
Math. xxvii.
b. c.
Mar. xv. b.
Luc. xxiii. b.

Tharfor Pilat tuke than Jesu, and scourget. ² And knyghtis thrawand a croun of thornis, and put on his hede, and did about him a claath of purpur, ³ And com

xviii. 34. and said to him: not in Vg. Clem., *Respondit Jesus: A temetipso*, &c.

36. suld stryue: similarly Wy., P., with WW.; but Clem., *utique decertarent*. Rh., 'verily would strive.' be betakin: Wy., P., 'be takun'; *traderer*. here: so P.; Vg., *hinc*. Rh., 'from hence.' Wy., 'of hennus, or of this place.'

37. To this thing: *in hoc*; Rh., 'For this.'

38. eftir: P., 'eft'; *iterum*. said: Vg., *dicit*.

39. consuetude: Wy., P., 'custom'; *consuetudo*. All criet: Clem., *clamaverunt ergo . . . omnes*.

xix. 2. knyghtis: *milites*; and so throughout. thrawand: P., 'writhen'; *placentes*. Wy., 'foldinge.' and put: P., 'and setten'; *imposuerunt*. Wy., 'puttiden.' The construction of Nis. is faulty here. Compare Mt. xxvii. 29. did about him: *circum-dederunt eum*.

to him, and said, Hail, king of Iewis. And thai gafe to him buffettis. ⁴ Eftsone Pilat went out, and said to thaim, Lo ! I bring him out to yow, that ye know that I find na cause in him. ⁵ And sa Jesus went out, berand a crovn of thornis, and a claath of purple. And he sais to thame, Lo ! the man. ⁶ Bot quhen the bischopis and mynisters had sene him, thai criet, and said, Crucefie, crucifie him. Pilat sais to thame, Tak ye him, and crucifie ye, for I find na cause in him. ⁷ The Iewis ansuerde to him, We haue a law, and be the law he aw to dee, for he made him Goddis sonn. ⁸ Tharfor quhen Pilat had herde this word, he dredde the maire. ⁹ And he went into the tolbuthe agane, and said to Jesu, Of quhens art thou ? Bot Jesus gafe na ansuere to him. ¹⁰ Pilat sais to him, Spekis thou nocht to me ? Wate thou nocht that I haue power to crucifie thee, and I haue powere to deliuere thee ? ¹¹ Jesus ansuerde, Thou suld nocht haue ony powere aganes me, bot it war gevin to thee fra abone ; tharfore he that betuke me to thee has the maire synn. ¹² Fra that tyme Pilat sought to delyuer him ; bot the Iewis criet, and said, Gif thou (a) delyueris this, thou art nocht the emperouris frende ; for ilkman that makis himself king, aganesais the emperour.

Leui. xxiii.
C.
Joh. v. b.

Sapie. vi. a.
Joh. iii. d.
Roma. xii.
a.

Actis xvii. b.

(a) After *thou*, *deluieris d* deleted.

xix. 4. Eftsone Pilat: Vg., *exiuit ergo iterum*. said: Vg., *dicit*.

5. And sa: Vg., *ergo*.

6. Bot quhen: Vg., *Cum ergo*. the bischopis: *pontifices*, as elsewhere. Rh., 'the chief priests.'

7. he aw: P., 'he owith'; *debet*.

9. tolbuthe: P., 'moot halle'; *pratorium*, as elsewhere. Rh., 'palace.' agane: P., 'eftsoone'; *iterum*. Of quhens: P., 'Of whennus'; *unde*.

10. sais: Vg., *dicit ergo*.

12. Fra that tyme: similarly Wy., P., and Rh., with Hent., 'from thenceforth'; but St., Sixt., Clem., WW., *Et exinde*. emperouris . . . emperour: *Casaris* . . . *Cæsari*; similarly in ver. 15. aganesais: *contradicît*.

Math. xxvii.
d.
Mar. xv. c.
Luc. xxiii. c.

Luc. xxiii. c.
Heb. xiii. b.

Math. xxvii.
b.
Mar. xv. c.
Luc. xxiii. d.

F. 103 v.

¹³ And Pilat, quhen [he] had herd thir wordis, ledde furth Jesu, and sat for domysman in a place, that is said Licostratos, bot in Hebrew Gabbatha. ¹⁴ And it was pasche euen, as it war the sext houre. And he sais to the Iewis, Lo ! your king. ¹⁵ Bot thai criet, and said, Tak away, tak away, crucifie him. Pilat sais to thame, Sal I crucifie your king? The bischopis ansuerde, We haue na king bot the emperour. ¹⁶ And than Pilat betuke him to thame, that he suld be crucifiet. And thai tuke Jesu, and ledde him out. ¹⁷ And he baire to himself a croce, and went out into that place, that is said of Caluarie, in Hebrew Golgotha; ¹⁸ Quhare thai crucifiet him, and vther twa with him, aan on this side and aan on that side, and Jesus in the myddis. ¹⁹ And Pilat wrate a titile, and put on the croce; and it was writtin, Jesus (*a*) of Nazareth, king of Iewis. ²⁰ Tharfore mony of the Iew[is] redde this titil, for the place quhare Jesus was crucifiet was nere the citee, and [it was] (*b*) writtin in Hebrew, Greke, and Latyne. ²¹ Tharfor the bischopis of the Iewis said

(*a*) After *Jesus, nazare* deleted.

(*b*) MS. defective here.

xix. 13. for *domysman*: similarly Wy., P.; *pro tribunali*. Rh., 'in the judgment seat.' *Licostratos*: so Wy., P. Vg., *Lithostrotos*, and so Rh. AV., 'the pavement.' *Gabbatha*: so Vg.; but Wy., P., erroneously, 'Golgotha.' Wy. adds, '*in Englisch, place of Caluarie.*' '*Gabbatha*' appears to be an unusual correction of P. on the part of Nis. from the Vulgate. FM., at least, cite no MS. of either P. or Wy., reading anything but '*Golgotha.*'

¹⁴ *pasche euen*: P., 'pask eue.' Vg., *parasceve Pascha*. AV., 'the preparation of the Passover.' Wy., 'the makinge redy, or *euy*n, of pask.' Compare Mt. xxvii. 62.

¹⁵ *and said*: not in Vg.

¹⁶ *And than*: Vg., *tunc ergo*.

¹⁷ *that is said of Caluarie*: *qui dicitur Calvarie*. in Hebrew *Golgotha*: so reading with Hent. and Rh.; but St., Sixt., Clem., *Hebraice autem G*.

¹⁹ *wrote a titile*: Vg., *scripsit autem et titulum*. Rh., 'wrote a titile also.' put: P., 'sette'; *posuit*.

to Pilat, Will thou nocht write king of Iewis, bot for he said, I am king of Iewis. ²² Pilat ansuerde, That that I haue writtin, I haue writtin. ²³ Tharfor the knychtis, quhen thai had crucifiet him, tuke his clathes, and made iiij partis, to ilk knycht a part, and a coot. And the coot was without seem, and wouen al about. ²⁴ Tharfore thai said togiddire, Cut we nocht it, bot cast we caulis, quhai is it; that the scripture be fulfillit, sayand, Thai departit my clathes to thame, and on my claath thai kest caule. And the knychtis did thir thingis. ²⁵ Bot beside the croce of Jesu stude his modere, and the sistire of his modere, Marie Cleophe, and Marie Magdalene. ²⁶ Tharfore quhen Jesus hadde seen his modere, and the discipile standand, quham he luvit, he sais to his modere, Woman, lo thi sonn. ²⁷ Eftirwart he sais to the discipile, Lo! thi moder. And fra that houre the discipile tuke hir into his moder. ²⁸ Eftirwart Jesus wittand, that now all thingis ar endit, that the scripture war fulfillit, he sais, I threst. ²⁹ And a veschell was sett full of vynagre. And thai laid in ysope about a sponge full of vynagre, and put to his mouth. ³⁰ Tharfore quhen Jesus had takin the vynagre, he said, It is endit. And

Math. xxvii. d.
Mar. xv. b.
Luc. xxiii. c.

Psal. xxi. b.

Mar. xv. c.

Psal. lviii. e.

Math. xxvii. c.
Mar. xv. d.

xix. 21. Will thou nocht: P., 'nyle thou'; *noli*. bot for: *sed quia*.

23. wouen al about: similarly P., disregarding *desuper*. Vg., *desuper contexta per totum*. Wy., 'aboue wouun bi al.' Rh., 'wrought from the top throughout.'

24. cast we caulis: *sortiamur*. Thai departit: P., 'Thei partiden'; *partiti sunt*. kest caule: P., 'casten lot'; *miserunt sortem*. knychtis did: Vg., *milites quidem . . . fecerunt*.

27. into his moder: P., 'in to his *modir*.' Wy., 'in to his thingis.' Vg., *in sua*. RV., 'unto his own home.' Some MSS., with St., read *in suam*.

28. now: reading *jam* with Hent. and Rh., but not in Vg. ar endit: *consummata sunt*. war fulfillit: similarly P. Vg., *consummaretur*. Wy., 'shulde be fillid.'

29. laid in ysope about a [P., the] sponge: *spongiam . . . hyssopo circumponentes*. RV., 'put a sponge . . . upon hyssop.'

quhen his hede was bowit doun, he gafe vp the gaast.
⁸¹ Tharfor, for it was the pasche euen, that the bodijs
suld nocht abide on the croce in the saboth, for that was
a gret saboth day, the Iewis prait Pilate that the thees of
thame suld be brokin, and thai takin away. ⁸² Tharfore
the knychtis com, and thai brak the thees of the first,
and of that vthir that was crucifijt with him. ⁸³ Bot
quhen thai ware cummin to Jesu, as thai saw him deid
than, thai brak nocht his thees; ⁸⁴ Bot aan of the
Zacharie xiii. a. knychtis opnyt his side with a spere, and anon blude
and watir went out. ⁸⁵ And he that saw, baire witness-
ing, and his witnessing is trew; and he wate that he sais
trew thingis, that ye beleue. ⁸⁶ And thir thingis war
Exo. xii. a. done, that the scripture suld be fulfillit, Ye sal nocht
Zacha. xii. c. brek a baan of him. ⁸⁷ And agane ane vthir scripture
Math. xxvii. 8. sais, Thai sal se in quham thai throwplicht. ⁸⁸ Bot eftir
Mar. xv. e. thir thingis Joseph of Arimathie prait Pilat that he suld
Luc. xxiii. e. tak away the body of Jesu, for that he was a disciple of
F. 104 r. Jesu, bot priualie for drede of the Iewis. And Pilat
suffirit. And sa he com, and tuke away the body of
Jesu. ⁸⁹ And Nicodeme com alsa, that had cummin to
Joh. iii. a. him first be nycht, and broucht ane mixture of myrre and
and vii. c.

xix. 31. **pasche euen**: *Parasceve*. Compare vv. 14, 42. **thees**: P., 'hipis.' Wy., 'hupis.' In next verse: P. 'thies,' Wy. 'thijes.' Vg., *crura* (*bis*).

34. **aan of the knychtis**: Abp. Ham. (p. 205), 'Ane of the knychtis or tormentouris with ane speir oppinit his syde and incontinent thair came furth bayth blud and wattir.'

35. **that ye beleue**: Vg., *ut et vos*, &c. Rh., 'that you also may believe.'

36. **And**: Vg., *enim*.

37. **throwplicht**: P., 'piȝten thorow'; *transfixerunt*. Jam. gives 'pight,' pierced, thrust; but the form 'plicht' does not appear in this sense.

38. **bot priualie**: P., 'but priui'; one or two MSS., however, 'priueli.' Vg., *occultus*.

39. **to him**: so P., 'to hym'; but Vg., *ad Jesum*. Wy., correctly, 'to Jhesu.' **ane mixture**: P., 'a meddlynge'; *mixturam*.

aloes, as it war ane hundreth pundis. ⁴⁰ And thai tuke the body of Jesu, and band it in lynnyng clathis with suet smelling (a) vnyementis, as it is the vse to Iewis for to beryse. ⁴¹ And in the place quhare he was crucifyt was a yarde, and in the yarde ane new graue, in quhilk yit na man was laid. ⁴² Tharfore thare thai put Jesu, for the vigile of the Iewis feest, for the sepulture was nere. †

The xx chapture.

✠ Ande in aan day of the wolk Marie Magdalene com airle to the graue, quhen it was yit mirk. And scho saw the staan mouet away fra the graue. ² Tharfor scho ran, and com to Symon Petir, and to ane vther discipile, quham Jesus luvit, and sais to thame, Thai haue takin the Lord fra the graue, and we wate nocht quhare thai haue laid him. ³ Tharfore Petir went out, and that ilk vther discipile, and thai com to the graue. ⁴ And thai twa ran togiddir, and the ilk vther discipile ran before Petir, and com first to the graue. ⁵ And quhen he lowtit, he saw the schetis liand, neurtheles he entrit nocht. ⁶ Tharfor Symon Petir com followand him, and he entrit into the graue, and he saw the schetis laid, ⁷ And the

Math. xxviii.
a.
Mar. xvi. a.
Luc. xxiii.
a.

Joh. xiii. e.,
xix. c., and
xxi. a.

Luc. xxiii.
a.

(a) After *smelling*, *oyne* underpointed.

xix. 40. And: Vg., *ergo*. with suet smelling vnyementis: *cum aromatibus*. vse: Wy., P., 'custom'; *mos*.

41. yarde: P., '3erd'; *hortus*.

42. for the vigile [P., *vigilie*] of the Iewis feest: *propter Parasceven Judaorum*; Wy., 'for the makynge redy of Jewis.'

xx. 1. in aan day of the wolk: *una sabbati*; Wy., 'in oon of the saboth, that is of the woke.' airle: *mane*. it was yit mirk: P., 'it was ȝit derk'; *adhuc tenebræ essent*.

4. ran before: Vg., *præcucurrit citius*. Wy., 'ran before sunner.'

5. he lowtit: P., 'he stoupide'; *se inclinasset*.

6. followand: P., 'suynge.'

Psal. xv. b.
Actis ii., iii.
c., xiii. d.,
and xviii. a.

F. 104 v.

Psal. xxi. c.
Joh. xvi. d.
Luc. xxiii.
a.

Luc. xxiii. c.

sudarie that was on his hede, nocht laid with the schetis, bot be itself wympilit into aan place. ⁸ Tharfore than the ilk discipile that com first to the graue, entrit, † and saw, and beleuet. ⁹ For thai knew nocht yit the scripture, that it behuivit him to ryse agane fra deid. ¶ ¹⁰ Tharfore the discipilis went agane to thame self. ¶ ¹¹ Bot Marie stude at the graue without furth wepand. And the quhile scho wepit, scho bowit hir, and beheld furth into the graue; ¹² And saw twa angelis sittand, in quhite, aan at the hede and aan at the feet, quhare the body of Jesu was laid. ¹³ And thai say to hir, Woman, quhat wepis thou? Scho said to thaim, For thai haue takin away my lorde, and I wate nocht quhare thai haue laid him. ¹⁴ Quhen scho had said thir thingis, scho turnit bakwart, and saw Jesu standand, and wist nocht that it was Jesus. ¹⁵ Jesus sais to hir, Woman, quhat wepis thou? quham sekis thou? Scho gessand that he was a gardinare, sais to him, Sir, gif thou has takin him vp, say to me quhare thou has laid him, and I sal tak him away. ¹⁶ Jesus sais to hir, Marie. Scho turnit, and sais to him, Rabboni, that is to say, Maistir. ¹⁷ Jesus sais to hir, Will thou nocht † tuiche me, for I haue nocht yit ascendit to my fader; bot ga to my brether, and say to thame, I ga vp to my fader and to youre fadere, to my God and to youre God. ¹⁸ Marie Magdalene com, telland to the discipilis, That I saw the Lord, and thir thingis he said to me. ¶ ¹⁹ Tharfore quhen it was

† And saw and beleuit.) Namely, that Christ was taynn away out of the sepulture, as Marie Magdalene had tald him.

† Tuiche me nocht.) It apperis that Mary Magdalene belewed nocht yit steadfastly that Christ was rysin weray God, and tharfor forbad he hir to tuiche him. As for other wemmen that wer nocht carnell myndit onn him, he sufferit them to twych him, that thai mycht be the better witness of his resurrection onn to his discipilis, Math. xxviii.

xx. 7. wympilit: Wy., P., 'wlappid'; *involutum*.

8. the ilk discipile: Vg., *et ille discipulus*.

10. agane: P., 'eftsoone.' to thame self: *ad semetipsos*; Kenrick, 'to their home.'

13. And thai say: *Dicunt*. No conjunction in Vg. Scho said: Vg., *Dicit*.

17. Will thou nocht: P., 'Nyle thou'; and so ver. 27. ascendit: P., 'stied'; *ascendi*. I ga vp: P., 'Y stie'; *ascendo*.

euen in that day, aan of the sabotis, and the yettis war closit quhare the discipilis war gaderit for drede of the Iewis, Jesus com and stude in the myddis of the discipilis, and he sais to thame, Pece to yow. Joh. xvi. c.

²⁰ And quhen he had said this, he schewit to thame handis and side; tharfore the discipilis ioyit, for the Lord was seen. ²¹ And he sais to thame agane, Pece to you; as the fader send me, I send you. ²² Quhen he had said this, he blew on thame, and said, Tak ye the Haligast; ²³ Quhais synnis ye forgefe, tha ar forgeuen to thame; and quhais ye withhald, tha ar withhaldin. Esaie lxi. a.
Mar. xvi. b.
Luc. iii. a.
Joh. xvii. c.

✠ ²⁴ Bot Thomas, aan of the xij, that is saide Didymus, was nocht with thame quhen Jesus com, ²⁵ Tharfore the vther discipilis said to him, We haue sene the Lord. And he said to thame, Bot I se in his handis the fixing of the nailis, and put my fingire into the place of the nailis, and put my hand into his side, I sal nocht beleue. ²⁶ And eftir viii dais Joh. xi. b.

xx. 19. **aan of the sabotis**: *una sabbatorum*. Kenrick, 'the first of the week.' Cf. Mk. xvi. 2. **closit**: P., 'schit'; *clause*. **he sais**: Vg., *dixit*. Vv. 19-23: Gau (p. 61), 'quhen ye discipilis wesz gadrit to gider in ane hws and haid closit the dourris for dredour of the Iowis Iesus come and stud in ye middis of thayme and said pece to zow, and quhen he said this he schew to thayme his handis and his sid, the discipilis vesz blitht seand hime, he said to thayme agane pece to zow, as the fader send me sua send i zow quhen he haid said this he blew apone thayme sayand to them al . . . resawe the halie sprite quhais sinnis ze remit thay ar remittit (or forgiffine) quhais sinnis ze hald thay ar haldine (or nocht forgiffine).'

²¹. **And he sais**: Vg., *Dixit ergo*. **I send you**: *et ego mitto vos*; Rh., 'I also,' &c.

²². **blew on thame, and said**: Vg., *insufflavit, et dixit eis*. Abp. Ham. (p. 173), 'Resaif the haly spreit, quhais synnis saevir ye forgeve, thai ar forgevin to thame, and quhais synnis saevir ye hald onforgevin, thai ar onforgevin.' J. Ham. (Fac. Traict., p. 264), 'As the Father sent ane, sa I send zow when he had sayd this he braithit opon thame and sayd, ressaue the halie spirit; whais sinnes ze sal remit ar remittit to thame.'

²⁵. **said to him**: Wy., P. omit 'to him.' Vg., WW., *dixerunt ei*. **the fixing**: P., 'fitchinge'; *fixuram*.

agane his discipilis war within, ande Thomas with thame. Jesus com, quhile the yettis war closit, and stude in the myddis, and said, Pece to you. ²⁷ Eftirwart he sais to Thomas, Put in here thi fingire, and se myn handis, and put hiddire thi hand, and put into my side, and will thou nocht be vnbeleeffull, bot faithfull. ²⁸ Thomas ansuerd, and said to him, My Lord and my God. ²⁹ Jesus sais to him, Thomas, for thou has sene me, thou beleues; blessit be thai that saw nocht, and has beleuet. ✠ ³⁰ And Jesus did mony vthir signes in the sicht of his discipilis, quhilkis ar nocht writtin in this buke. ³¹ Bot thir ar writtin, that ye beleue that Jesus is Crist, the sonn of God, and that ye beleuyng haue lif in his name.

xxi chapture.

✠ Eftirwart Jesus agane schewit him to his discipilis, at the see of Tyberias. And he schewit him thus. ² Thar war togiddire Symon Petir, and Thomas, that is said Didymus, and Nathanael, that was of the Chane of Galilee, and the sonnis of Zebedee, and ii vtheris of his discipilis. ³ Symon Petir sais to thame, I ga to fisch. Thai say to him, And we cum with thee. And thai went out, and went into a boot. And in that nycht thai tuke nathing. ⁴ Bot quhen the morn

Joh. i. c.

F. 105 r.

xx. 26. the yettis war closit: P., 'the 3atis weren schit'; *januis clausis*.

29. sais: Vg., *dixit*. for: *quia*.

30. mony vthir signes: with P. disregarding *et*=also; *multa quidem et alia*.

31. Bot thir ar writtin: J. Ham. (Fac. Traict., p. 98), 'Bot thir things ar wrettin that ze may belue that Jesus is the Christ the sone of God and that beluand in him ze may haue lyf in his name.'

xxi. 1. agane: P., 'eftsoone'; *iterum*.

2. of the Chane of Galilee: a *Cana Galilææ*.

4. the morn: P., 'the morewe'; *mane*.

was cummin, Jesus stude in the (a) bra; neuirtheles the discipilis knew nocht that it was Jesus. ⁵Tharfore Jesus sais to thame, Childir, quhethir ye haue ony souping thing? Thai ansuerde to him, Nay. ⁶He said to thame, Put ye the nette into the richthalf Luc. v. a. of the rolling, and ye sal find. And thai put the nette; and than thai mycht nocht draw it for multitude of fischis. ⁷Tharfore the ilk discipile, quham Jesus luvit, said to Petir, It is the Lorde. Symon Petir, quhen Joh. xiii. c. he had herde that it is the Lorde, girde him with a coot, for he was nakit, and went into the see. ⁸Bot the vthere discipilis com be boot, for thai war nocht fer fra the lande, bot as twa hundreth cubitis, drawand the nett of fischis. ⁹And as thai com doun into the land, thai saw coles liand, and a fisch laid on, and breide. ¹⁰And Jesus sais to thame, Bring ye of the fischis, Luc. xxiii. d. quhilkis ye haue takin now. ¹¹Symon Petire went vp, and drew the nett into the land, full of gret fischis, ane hundreth fiftj and three; and quhen thai war sa mony, the nett was nocht brokin. ¹²Jesus sais to thame, Cum ye, ete ye. And na man of thame that

(a) *the* added above the line.

xxi. 4. **in the bra**: P., 'in the brenke'; *in littore*.

5. **ony souping thing**: similarly Wy., P.; *pulmentarium*. Rh., 'any meat.'

6. **He said**: reading with Sixt., *dixit*. St., Hent., Clem., *dicit*. **of the rolling**: P., 'of the rowing'; *navigii*. Rh., 'of the boat.' Cf. ver. 8. **And thai put the nette**: Vg., *miserunt ergo*.

7. **went into the see**: so P. Vg., *misit se in mare*. Rh., 'cast himself into the sea.'

8. **be boot**: P., 'bi boot'; *navigio*. Some MSS. of Wy., 'by boot, or rowyng.' See ver. 6.

9. **And as**: Vg., *Ut ergo*. **coles**: *prunas*.

10. **And**: no authority for the conjunction, which is absent in Wy., P.

11. **drew**: P., 'drow3'; *traxit*. **quhen**: *cum*=although.

12. **of thame that sat at the mete**: *discumbentium*, with Clem. and most MSS. of Vg.; but WW., *discentium*. AV., 'of the disciples.'

sat at the mete durst ask of him, Quha art thou, wittand that it is the Lord. ¹³ And Jesus com, and tuke brede, and gafe to thame, and fisch also. ¹⁴ Now this thrid tyme Jesus schewit him to his discipilis, quhen he had risen agane fra deid. ¶ ¹⁵ And quhen thai had eten, Jesus sais to Symon Petir, Symon of Johnne, luvis thou me maire than thir? He sais to him, Ye, Lorde, thou wost that I lufe thee. Jesus sais to him, Feed thou my lammis. ¹⁶ Eftsone he sais to him, Symon of Johnne, luvis thou me? He sais to him, Ye, Lord, thou wate that I lufe thee. He sais to him, Fede thou my lammis. ¹⁷ He sais to him the thrid tyme, Symon of Johnne, luvis thou me? Petir was soroufull, for he sais to him the thrid tyme, Luvis thou me, and he said to him, Lord, thou knawis al thingis; thou wate that I lufe thee. Jesus sais to him, Fede my schepe. ¹⁸ Treulie, treulie, I say to thee, quhen thou was yonngare, thou beltit thee, and yede quhare euir thou wald; bot quhen thou sal wax eldare, thou sal hald furth thi handis, and ane vthir sal belt thee, and sal leid thee quhare thou will nocht. ¹⁹ He said this thing, signifand be quhat deid he suld glorifie God. And quhen he had saide thir thingis, ✠ he sais to him, Follou thou me. ²⁰ Petir turnit, and saw the

Joh. xvi. d. thou me, and he said to him, Lord, thou knawis al thingis; thou wate that I lufe thee. Jesus sais to him, Fede my schepe. ¹⁸ Treulie, treulie, I say to thee, quhen thou was yonngare, thou beltit thee, and yede quhare euir thou wald; bot quhen thou sal wax eldare, thou sal hald furth thi handis, and ane vthir sal belt thee, and sal leid thee quhare thou will nocht. ¹⁹ He said this thing, signifand be quhat deid he suld glorifie God. And quhen he had saide thir thingis, ✠ he sais to him, Follou thou me. ²⁰ Petir turnit, and saw the

Joh. xiii. d. him, Fede my schepe. ¹⁸ Treulie, treulie, I say to thee, quhen thou was yonngare, thou beltit thee, and yede quhare euir thou wald; bot quhen thou sal wax eldare, thou sal hald furth thi handis, and ane vthir sal belt thee, and sal leid thee quhare thou will nocht. ¹⁹ He said this thing, signifand be quhat deid he suld glorifie God. And quhen he had saide thir thingis, ✠ he sais to him, Follou thou me. ²⁰ Petir turnit, and saw the

Actis xii. a. thou sal hald furth thi handis, and ane vthir sal belt thee, and sal leid thee quhare thou will nocht. ¹⁹ He said this thing, signifand be quhat deid he suld glorifie God. And quhen he had saide thir thingis, ✠ he sais to him, Follou thou me. ²⁰ Petir turnit, and saw the

xxi. 13. **tuke . . . and gafe**: reading *accepit . . . et dabat* with St., Sixt.; but Hent., Clem., *accipit . . . et dat.* **also**: *similiter*; Rh., 'in like manner.'

15. **Symon of Johnne**: P., 'Symount of Joon.' **thou wost**: P., 'thou woost'; *tu scis*; but in vv. 16, 17, 'thou wate.' P., in each instance, 'thou woost.' **Jesus sais**: similarly Wy., P.; but no authority for *Jesus*. **lammis**: P., 'lambren'; *agnos*, and so in next verse.

17. **was soroufull**: P., 'was heuy'; *contristatus est*. Wy., 'is sori.' **Jesus sais**: Clem., *dixit* (Hent., *dicit*), without *Jesus*. **schepe**: P., 'sheep'; *oves*.

18. **beltit**: P., 'girdidist'; *cingebas*. **yede**: P., 'wandridist'; *ambulabas*. **sal belt**: P., 'schal girde'; *cinget*.

19. **He said this**: Vg., *Hoc autem dixit*. Wy., 'Sothli he seide,' &c. **Follou**: P., 'sue'; and so in ver. 22.

ilk discipile followande quham Jesus luvit, quhilk also
 restit in the souper on his breest, and he said to him, Lord, quha is it that sal betray thee? ^{F. 105 v.} ^{Joh. xiii. e.} 21 Tharfor
 quhen Petir had sene this, he sais to Jesu, Lord, bot
 quhat this? 22 Jesus sais to him, Sa I will that he
 duell till that I cum, quhat to thee? follou thou
 me. 23 Tharfore this word went out amang the brethir,
 that the ilk discipile deis nocht. And Jesus said
 nocht to him that he deis nocht, bot, Sa I will that
 he duell til I cum, quhat to thee? 24 This is the ilk
 discipile that beris witnessing of thir thingis, and
 wrate thame; and we wate that his witnessing is
 trew. ¶ 25 And thar ar also mony vthir thingis that
 Jesus did, quhilk gif thai war writtin ilk be thame
 self, I deme that the warld him self sal nocht tak
 tha bukis that ar to be writtin. ^{Joh. xx. a.}

Heir endis the foure ewangellis.

xxi. 20. followande: P., 'suynge.'

21. *had sene this*: *hunc . . . vidisset*. Wy., 'hadde seyn this
 disciple.' bot *quhat this*: Wy., 'what forsothe this'; *hic
 autem quid?*

22. *Sa I will that he duell*: Wy., P., 'So I wole,' &c. Clem.,
 and nearly all MSS. of Vg., *Sic eum volo*, instead of *Si*, which we
 should expect from the Greek. WW. read, *Si sic*. But Mr Rendel
 Harris, in his 'Study of Codex Bezae' ('Texts and Studies,' 1891,
 vol. ii. pp. 32-40), maintains that *sic* is here the genuine reading,
 which preserves an early pre-classical Latin form. He adduces
 several other instances from Codex Bezae and from the Old Latin
 version of Irenæus, in which *ἐὰν* is translated by *sic*. Rh., 'So I
 will have him to remain,' where 'so' is given a hypothetical or
 conditional turn. The same in ver. 23.

24. *thame*: P., 'hem'; *hæc*. Wy., 'thes thingis.'

25. *ilk be thame self*: P., 'bi ech bi hym silf'; *per singula*.
 Rh., 'in particular.'

And followis the Epistillis of Sancte Paule to the Romanis.

THE PROLOUUGE. (a)

ROMANIS ar in the cuntre of Italie: thai war dis-
sauet first of fals prophetis, that is, fals techers.
And vndir the name of our Lorde Jesu Crist thai ware
broucht into the law and prophetis, that is, into cery-
monies outhir fleschlie keping of Moyses law and of
prophetis according with tha cerymonyes, quhilk vsing
is contrarie now to the treuthe and fredome of Cristis
evangele. Paule agane callis thir Romanis to verray
faith and treuth of the evangele, and writis to thame
this epistile fra Corinthie.

The Romanis.

The first chapture. ✠

Actis xliii. a.
Deutro.
xviii. c.

PAULE, the (b) seruand of Jesu Crist, callit ane
apostil, departit into the euangel of God;
² Quhilk he had behecht before (c) be his prophetis

(a) The Prologue is found in several MSS. of Purvey, and purports
to be taken from St Jerome.

(b) After *the*, *ap* deleted.

(c) After *before*, *his* deleted.

i. 1. *callit*: P., 'clepid'; so in vv. 6, 7. *departit into*:
segregatus in. *euangel*: P., 'gospel.' Wy., 'euangelie.'

2. *had behecht*: P., 'hadde bihote'; *promiserat.* Gau (p. 106),
'Paul the seruand of Iesu christ callit to ye office of ane apostil
sewert to prech the vangel of God . . . quhilk he promist befor
be his prophetis in ye halie scriptures of his sone quhilk vesz borne
of the seid of Dauid as pertenant to the flesch.'

in halie scripturis ⁸ Of his sonn, quhilk is made to him of the sede of Daid be the flesch, ⁴ And he was before ordanit the sonn of God in virtue, [†] be the spirit of hallowing of the agane rising of deidmen of Jesu Crist our Lorde, ⁵ Be quham we haue resauet grace and the office of apostile, to obey to the faith in al folkis for his name, ⁶ Amang quhilkis alsa ye ar callit of Jesu Crist, ⁷ To all that ar (*a*) at Rome, derlingis of God, and callit halie, grace to yow, and pece of God oure fadere, and of the Lord Jesu Crist, [†] ⁸ First I do thankngis to my God, be Jesu Crist, for al yow, for your faith is schewit in al the warld. ⁹ For God is a witnes to me, to quham I serue in my spirit, in the vangel of his sonn, that without ceessing I mak mynd of yow euir in my praiseris, ¹⁰ And beseke, gif in ony maner sum tyme I haue a spedy way in the will of God to cum to yow. ¹¹ For I desire to se yow, to part sumquhat of spirituale grace, that ye be confermyt, ¹² That is, to be confortit togidder in you, be faith that is bathe youris and myn togidder. ¹³ And brether, I will nocht that ye vnknaw, that

Actis xxvi. a.
Math. i. a.
ii. Thym. ii. a.
Actis ix. a.
F. 106 r.
i. Cho. i. a.
Gal. i. a.
Joh. iii. c.
i. Tymo. ii. a.
ii. Tymo. i. b.
Phi. i. a.
Collo. i. a.
Jere. x. d.
Actis xvi. a.

(*a*) *ar* added above the line.

i. 4. **the spirit of hallowing**: Abp. Ham. (p. 169), 'the spreit of sanctificatioun.' **of the agane rising of deidmen, &c.**: *ex resurrectione mortuorum Jesu Christi*; Rh., 'by the resurrection of our Lord J. C. from the dead.'

7. **derlingis of God, and callit halie**: similarly P. Wy., 'the louede of God, clepid hooly,' omitting *and*. Vg., *dilectis Dei, vocatis sanctis*. Rh., 'the beloved of God, called to be saints.'

8. **First**: Vg., *primum quidem*.

9. **vangel**: Wy., P., 'gospel.'

10. **in ony maner sum tyme**: *quo modo tandem aliquando*. **a spedy way**: Wy., 'esy, or spedy, weie'; *prosperum iter*.

11. **to part sumquhat**: P., 'to parten sumwhat'; *ut aliquid impertiar*.

12. **be faith, &c.**: Wy., 'by that faith,' &c.; *per eam, que invicem est, fidem vestram, atque meam*.

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- oft I purposit to cum to you, and I am lettit to this tyme, that I haue sum fruit in you, as in vthir folkis. ¹⁴ To Grekis and to barbaris, to wise men and to vnwisemen, I am dettour, ¹⁵ Sa that that is in me is reddi to preche the euangel alsa to you that ar at Rome. ¹⁶ Forsuth I schame nocht the euangel, for it is the virtue of God into heil to ilk man that beleues, to the Iew first, and to the Greke. ¹⁷ For the richtuines of God is schewit in it, of faith into faith, as it is writtin, ‡ For a iustman levis of faith. ¹⁸ For the ire of God is schewit fra heuen on al vnpitee and wickitnes of tha men that withhaldis the treuth of God in vnrichtwisnes. ¹⁹ For that thing of God that is knawne, is schewit to thame, for God has schewit to thame. ²⁰ For the inuisibile thingis of him that ar vndirstandin, ar behaldin of the creature of the warld, be tha thingis that ar made, ye, and the eurlasting virtue (a) of him and the godhede, sa that thai may nocht be excusit. ²¹ For quhen thai had knawne God, thai glorifiit him nocht as God, nouthir did thankings, ‡ bot thai vanysit in thare thochtis, and the vnwise hert of thame was mirkit.
- Ecclesi. xli. c.
ii. Tymo. i. b.
i. Cor. i. c.
- Abac. ii. a.
Galla. iii. b.
Hebre. x. d.
- Actis xliii. e.
Heb. xi. a.
- Psal. xviii. a.
- Deutro. xxviii. c.
Jere. ii. d.

(a) *virtue over thingis* deleted.

i. 13. in you, as: omitting *et* with Sixt. Clem., *et in vobis, sicut et.*

14. barbaris: P., 'barberyns'; *barbaris.*

15. Sa that that is in me: *Ila (quod in me).* to preche the euangel [P., gospel]: *evangelizare*; Rh., 'to evangelise.'

16. I schame nocht: *Non . . . erubescio.*

17. levis: *vivit.* Some MSS., *vivet.* Abp. Ham. (p. 55), *Iustus meus ex fide vivet*, 'My rychteous man be fayth sal leif'; but (p. 128) 'leiffis throch his faith.'

18. ire: P., 'wraththe'; *ira.* vnpitee: Wy., P., 'vnpite'; *impietatem.*

20. that ar vndirstandin, &c.: *a creatura mundi, per ea quae facta sunt, intellecta conspiciuntur.*

21. thai vanysit: P., 'thei vanyschiden'; *evanuerunt.* Rh., 'are become vain.' mirkit: P., 'derkid'; *obscuratum.* Gau (p. 32), 'thair onwisz hartis war blyndit and thochtis was vanite.'

‡ For a just man lewis be faith.) Thocht Christ our saluour sayis, Luc. x. This do and thou sal leif, he meanis nocht that men sal be saiffit, justifried, or sal leif be thair awyn werkis. Bot as the tixt dois playnly de-clair, he speikis of the luf toward God, quhilk requiris the hail hart, the hail saull, the hail strenthe, the hail mynd, and rakkis nocht the outward deid for the fulfilling of the law, bot will that the rychtwiss sal leif be faith, Abacuk ii. Nother neiddis menn to say that gude werkis ar destroyed be this text, for as he quhilk luffis God cannot bot luf his nychtbour, ewin sua is it impossibill for the gud tree of faith to be without fructis and gud werkis.

‡ Bot thai vanysit in thair awin ymaginations.) Quhair faith is nocht thair fallis naturall reasoun fra anne vanite to another till

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²² For thai sayand that thame self ware wise, thai war made fules. ²³ And thai changet the glorie of God vn-corruptibile into the liknes of ane ymage of a deidlie man, and of birdis, and of fourefutit beestis, and of serpentis. ²⁴ For the quhilk thing God betuke thame into the desires of thar hart, into vncleennes, that thai punyse with wrangis thar bodiis in thame self. ²⁵ The quhilk changet the treuth of God into lesing, and wirschipit and seruit a creature rather than to the creatour that is blessit into warldis of warldis. Amen. ²⁶ Tharfor God betuke thame into passiounns of euile fame. For the women of thame changet the kyndlie vse into that vse that is aganis kynd. ²⁷ Also the men forsuke the kyndly vse of women, and brint in thare desires togiddire, and men into men wrocht filthede, and resauet into thame self the mede that behuivit of thare errour. ²⁸ And as thai preuit that thai had nocht God in knawing, God betuke thame into a repreuable witt,

ii. Reg.
xxiii. a.
Eze. xiii. a.

F. 106 v.
Leui. xviii. c.

Prouerb. i. c.
Actis vii. c.

i. 23. of a deidlie man: *corruptibilis hominis*; Abp. Ham. (p. 49), 'Thai turnit and gaif the glore of the immortal God unto ane ymage made nocht only efter the similitude of ane mortall man, bot alswa of Byrdis and four futtit beistis and of creping beistis.'

24. betuke thame: *tradidit illos*; Abp. Ham. (p. 33), 'God gaif thame up into thair hartis lust.' that thai punyse with wrangis, &c.: *ut contumeliis afficiant corpora sua*; Rh., 'for to abuse their own bodies . . . ignominiously.'

25. wirschipit: Wy., P., 'herieden'; *coluerunt*. into warldis of warldis: similarly P. Vg., *in sacula*. Wy., 'in to worldis, or withouten ende.'

26. of euile fame: P., 'of schenschipe'; *ignominia*. Wy., 'of yuel fame, or schenschip.' Abp. Ham. (p. 33), 'God gaif thame up into schameful lustis.' kyndlie . . . aganis kynd: similarly Wy., P.; *naturalem . . . contra naturam*.

27. Also: *Similiter autem et*; Rh., 'And in like manner . . . also.' togiddire: *in invicem*; Rh., 'one toward another.' filthede: *turpitudinem*.

28. into a repreuable witt: *in reprobum sensum*; Abp. Ham. (p. 33), 'and as thai regard it nocht to ken God, evin sa God gaif thame up (that is to say) tholit thame to fall into a perversit mynde to do thai thingis quhilk was nocht cumlie.'

that thai do tha thingis that ar nocht couenable ;
 29 That thai be fulfillit with al wickitnes, malice, for-
 nicatioun, couatice, wawartnes, full of invy, manslaingis,
 striif, gile, euile will, priuee bachbitaris, 30 Detrac-
 touris, † haatfull to God, debataris, proude, and hie
 our mesure, findaris of euile thingis, nocht obeyand
 to fadere and modere, 31 Vnwise, vnmanerlie, with-
 out lufe, without band of peace, without mercy.
 32 Quhilkis quhen thai had knowne the richtuisnes
 of God, vndirstude nocht, that thai that dois sic
 thingis ar worthi the deid, nocht aanly thai that dois
 tha thingis, bot also thai that consentis to the (a) doaris.

Osee. vii. a.

† Haatfull to
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 war na God
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 as the
 philosophers
 of Epicure
 secte did,
 &c.

ii chapture.

Math. vii. a.
 ii. Reg. xii.
 b.

Qvharfore thou art vnexcusable, ilk man that demes,
 for in quhat thing thou demes ane vthir man, thou
 condampnis thi self; for thou dois the sammin
 thingis quhilk thou demes. 2 And we wate, that the
 dome of God is eftir treuth aganes thame that dois

(a) After *the*, *dar* deleted.

i. 29. **wawartnes**: P., 'weiwardnesse'; *nequitia*. **priuee
 bachbitaris**: *susurrone*s; Wy., 'priuey bachbyteris, or soweris of
 discord.' Rh., 'whisperers.'

30. **debataris**: similarly P.; *contumeliosos*. Wy., 'wrongly
 dispyseris of othere men.' **hie our mesure**: similarly Wy., P.;
elatos. Rh., 'haughty.' **to fadere and modere**: similarly
 Wy., P.; *parentibus*.

31. **vnmanerlie**: similarly P.; *incompositos*. Wy., 'vncouenable
 in berynge with oute forth.' Rh., 'dissolute.' **without band
 of peace**: *absque federe*. Rh., 'without fidelity.'

32. **nocht aanly**: omitting conjunction, with Wy., P. Vg., *et
 non solum*. Abp. Ham. (p. 96), 'nocht only thai that dois evil ar
 worthie of the deade, bot also thai that consentis to the doaris.'

ii. i. **ilk man that demes**: Vg., *O homo omnis qui iudicas*.
 Wy., 'thou ech man that demest.'

2. **And we wate**: Vg., *scimus enim*.

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sic thingis. ⁸ Bot gessis thou, man, that demes thame that dois sic thingis, and thou dois tha thingis, that thou sal eschape the dome of God? ⁴ Quhethir dispises thou the richessis of his gudnes, and the pacience, and the lang abiding? Knawis thou nocht, that the benignitee of God leidis thee to forthinking? ⁵ Bot eftir thi hardnes and vnrepentand hart, thou tresouris to thee jre in the day of ire and of schawing of the richtful dome of God, † ⁶ That sal yeeld to ilk man eftir his werkis; ⁷ Suthlie to thame that be pacience of gude werk, glorie and honour and vncorruptioun, to thame that sekis euir-lasting lif; ⁸ Bot to thame that ar of strijf, and that assentis nocht to treuthe, bot trowis to wickitnes, jre and indignatioun, ⁹ Tribulatioun and angir, into ilk saule of man that wirkis euile, to the Iew first, and to the Greke; ¹⁰ Bot glorie and honour and pece, to ilk man that wirkis gude thing, to the Iew first, and to the Greke. ¹¹ For acceptioun of personns is nocht anentis God. ¹² For quha euir haue synnyt without the law, sal (a) peryse without the law; and quha euir haue synnyt in the law, thai salbe demyt

Esaie xxx.
a.
Actis xvii. c.

Actis x. d.
Eph. vi. a.
Gal. ii. a.

Luc. vi. e.
Math. vii. c.
Jaco. i. e.

(a) sal written over *suld* deleted.

ii. 3. Bot gessis thou, man: Vg., *Existimas autem hoc, O homo. sal eschape*: P., 'schalt ascape'; *effugies*.

4. the lang abiding: *longanimitatis*. benignitee: Wy., 'benyngnye, or good wille'; *benignitas*. to forthinking: *ad penitentiam*. Abp. Ham. (p. 217), 'Kennis thow nocht that the gentilness of God leidis the to pennance.'

5. jre . . . of ire: P., 'wraththe . . . of wraththe'; and so ver. 8.

7. to thame that sekis euirlasting lif: reading *quarentibus* with some MSS.; but Vg., *iis quidem qui . . . gloriam et honorem et incorruptionem querunt, vitam aeternam*.

8. trowis to wickitnes: Wy., P., 'bileuen to wickidnesse'; *credunt iniquitati*. AV., 'obey unrighteousness.'

9. angir: P., 'angwisch'; *angustia*.

11. anentis: so Wy., P.; *apud*; and in ver. 13.

be the law. ¹⁸ For the heraris of the law ar nocht iust anentis God, bot the doaris of the law salbe made iust. ¹⁴ For quhen hethin men that has nocht the law, † dois kindli tha thingis that ar of the law, thai nocht havand sic maner law, ar law to thame self, ¹⁵ That schewis the werk of law writtin in thar hartis. For the conscience of thame yeeldis to thame a witnessing betuix thame self of thouchtis that ar accusand or defendand, ¹⁶ In the day quhen God sall deme the priuee thingis of men eftire my vangel, be Jesu Crist. ¹⁷ Bot gif thou art namet a Jew, and restis in the law, and has glorie in God, ¹⁸ And has knowne his will, and thou leirit be the law preuis the maire profitabile thingis, ¹⁹ And traistis thi self to be a ledare of blindmen, the licht of thame that ar in mirknessis, ²⁰ A techeare of vnwismen, a maistere of yonng childir, that has the form of cunning and of treuth in the law; ²¹ Quhat than techis thou ane vthir, and techis nocht thi self? Thou that prechis that men sal nocht stele, stelis? ²² Thou that techis that men sal do na licherie, dois licherie? Thou that abhorris ydolis, dois sacrilege? ²³ Thou that has glorie in the law, vnwirshipis God

F. 107 r.

Math. xxv. c.

Joh. viii. e.

Math. vii. a.

deidis, bot according to his deidis—namely, to that gud enirasting lyf. And to thamine that disobeyis the treuth the wraith of Gode, (e) . . . of God for the fleische nother is nor cann be subdewit tharto, Ro. viii. Bot the apostlis, meanyng (is tha) the heythin, [hed] the samn law writtin in thair hartis, that the Jewes hed in thair bulis, that is to saye, their consciens ar grewit to [don] ewill, for thai knew that it is nocht lawfull for till stealle, to committ adultrie, to slay, nother to do vnto another that thai wald nocht half d[one] to thamme selfis.

(a) A line of the gloss has been lost at the top of the page.

ii. 13. the heraris of the law : J. Ham. (Cath. Traict., sig. S 5), 'not the heiraris bot the doaris of the lau sould be iustefeit before God.'

14. kindli : *naturaliter*.

16. vangel : P., 'gospel.'

17. has glorie : *gloriaris*; RV., 'dost glory.'

19. mirknessis : P., 'derknessis'; *tenebris*.

21. Quhat than techis thou, &c. : similarly P. Vg., *Qui ergo alium doces*. Rh., 'Thou therefore that teachest another.' that men [P., me] sal nocht stele : *non furandum*.

22. men : P., 'me,' as in preceding verse. abhorris ydolis : P., 'wlatist maumetis'; *abominaris idola*. Wy., 'wlatist ydols, or maumetis.'

23. vnwirshipis : *inhonoras*; Wy., 'vnworschipist, or dispisist.'

‡ For circumcisioun.) That is to saye, it is gude, and pleasis God, gif thi hart fears God and vnfeyetly traistis in him; for to the cleynne all thingis ar cleynn, bot to the vncleynne and vnbeleifers, that is to say, vnto thaim that puttis thar traist in ony outward thing, thair circumcisioun is na thing better for thaim nor thai hed it nocht. And tharfor, sayis Sanct Paul in anne nother place, gif ye wil be circumcydit, Christ sall profite you na thing at all.

‡ In spreit, nocht in be letter.) Quhat sa cuir God wrikis in man abone the cours of nature, it is callit spreit; and quhat sa cuir man dois of is awin nature without the spreit of Gode, it is callit letter, Roma. vii. And in sum place the law is callit the letter, ii. Cor. iii.

be breking of law? ²⁴ For the name of God is blasphemit be you amang hethinmen, as it is writtin. ²⁵ ‡ For circumcisioun proffitis, gif thou kepe the law; bot gif thou be a trespassour aganes the law, thi circumcisioun is made prepucie. ²⁶ Tharfor gif prepucie kepe the richtuisnessis (a) of the law, quhethir his prepucie sal nocht be reput into circumcisioun? ²⁷ And the prepucie of kynd that fulfillis the law, sal deme thee, that be lettire and circumcisioun art a trespassour aganes the law. ²⁸ For he that is in opin is nocht a Iew, nouthir it is circumcisioun that is opinlie in flesch; ²⁹ Bot he that is a Iew in hid, and the circumcisioun of hart, ‡ in spirit, nocht be lettir, quhais praising is nocht of men, bot of God.

Esaië lii. a.
Eze. xxxvi.
d.

iii chapture.

Qvhat than is maire to a Iew, or proffite of circumcisioun? ² Mekile be al wise; first, for the spekingis of God war betakin to thame. ³ And quhat gif

Ro. ix. a.
ii. Thy. ii. b.

(a) *richtuisnes* corrected into *richtuisnessis*.

ii. 24. **hethinmen**: Abp. Ham. (p. 254), 'the name of God be yow is blasphemit amang the gentils.'

25. **is made prepucie**: *præputium facta est*; Wy., 'is maad prepucie, or custom of hethen men.' Rh., 'is become prepuce.' RV., 'is become uncircumcision.'

26. **sal . . . be reput**: P., 'be arettid' (Wy., rettid); *reputabitur*.

27. **And the prepucie of kynd**: *Et id quod ex natura est præputium*.

28. **For he that is in opin, &c.**: Vg., *Non enim qui in manifesto Judæus est*. Rh., 'For not he that is in open shew is a Jew.'

29. **in hid**: so P.; *in abscondito*.

iii. 1. **Qvhat than is maire**: *Quid ergo amplius*. Rh., 'What pre-eminence then hath,' &c.

2. **first, for**: Vg., *primum quidem quia*. Rh., 'first surely because.' **the spekingis**: *eloquia*; AV., 'the oracles.'

3. **And quhat gif**: Vg., *Quid enim*.

Joh. iii. c.
Psal. cxv. a.
and l. a.

F. 107 v.

Psal. xlii. a.
and lii. a.

Psal. v. b.
and cxxxix.
a.

sum of thame beleuet nocht? Quhethir vnbeleue of thame has avoidit the faith of God? God forbede. ⁴ For God is suthfast, bot ilk man is a leare; as it is writtin, That thou be iustifit in thi wordis, and ouircummin, quhen thou art demet. ⁵ Bot ifoure wickitnes [†] commend the richtuines of God, quhat sal we say? Quhethir God is wickit, that bringis in ire? ⁶ Eftire man I say. God forbede. Ellis how sal God deme this warld? ⁷ For gif the treuth of God has aboundit in my lesing, into the glorie of him, quhat yit am I demet as a synnare? ⁸ And nocht as we ar blasphemyt, and as sum sais that we say, Do we euile thingis, that gude thingis cum. Quhais dampnation is iust. ⁹ Quhat than? Passe we thame? Nay; for we haue schewit be skill that all bathe Iewis and Grekis ar vndir synn, ¹⁰ As it is writtin, For thar is na man iust; ¹¹ Thare is na man vndirstanding, nouthir seekand God. ¹² All bowit away to giddire, thai ar made vnprofitable; thar is naan that dois gude, thar is naan till to aan. ¹³ The throte of thame is an opin sepulture; with thar tonngis thai did gylefullie; the venomme of snakis is vndire thar lippis. ¹⁴ Of quham the mouth is full of cursing and bittirnes; ¹⁵ The feet of thame

† Commend
the rychtwi-
ness.) It i
nocht synn
bot know-
legging of
synn, that
commendis
rychtwis-
ness, mercy
and grace
of God.

iii. 3. **has avoidit**: reading *evacuavit* with Hent., Sixt.; so Rh., 'made . . . frustrate.' Clem., *evacuabit*.

4. **and ouircummin**: P., 'and ouercome'; *et vincas*.

5. **bringis in ire**: P., 'bryngith in wraththe'; *infert iram*. Rh., 'executeth wrath.'

7. **quhat yit am I demet**: *quid adhuc et ego . . . judicor*; Rh., 'why am I also yet judged.'

9. **Passe we thame?** *Præcellimus eos?* **for we haue schewit be skill**: *causati enim sumus*. Rh., 'for we have argued.'

12. **bowit away**: *declinaverunt*; Rh., 'have declined.' **gude**: P., 'good thing.' **thar is naan till to aan**: *non est usque ad unum*.

13. **of snakis**: so P.; *aspidum*. Wy., 'of eddris, *that ben clepid aspīs*.'

ar swift to sched blude. ¹⁶ Sorow and cursitnes ar in the wayis of thame, ¹⁷ And thai knew nocht the way of pece; ¹⁸ The dread of God is nocht before thare een. ✠ ¹⁹ And we wate, that quhat euire thingis the law spekis, it spekis to thame that ar in the law, that ilk mouth be stoppit, and ilk warld be made subiect to God. ²⁰ For of the werkis of law ilk flesch sal nocht be iustifijt before him; for be the law thar is knawing of synn. ²¹ Bot now without the law the richtuisnes of God is schewit, that is witnessit of the law and the prophetis. ²² And the richtuisnes of God is be the faith of Jesu Crist into al men and (a) on al men that beleues in him; for thar is na departing. ²³ For al men synnyt, and has nede to the glorie of God; ²⁴ And ar iustifijt frelie be his grace, be the agane bying that is in Crist Jesu. ²⁵ Quham God ordanit forgevare, be faith in his blude, to the schewing of his richtuisnes, for remissioun of before gaing synnis, ²⁶ In the bering vp of God, to the schewing to his richtuisnes in this tyme, that he be iust, and iustifiand him that is of the faith of Jesu Crist. ✠ ²⁷ Quhare than is thi glorying? It is excludit be quhat law? Of deedis doying? Nay, bot be the law of

Psal. ix. a.
Prouerb. i. a.
Esaie lix. a.
Psal. xxxv. a.

Gall. ii. e.
Heb. vii. c.

Esaie liii. a.

Exod. xxv. e.
Hebre. v. a.

(a) and . . . men added in the margin.

iii. 16. **Sorow and cursitnes**: similarly P.; *contritio et infelicitas*. Wy., 'contritioun, or defoulyng togidere and infelicitie, or cursidnesse.' Hampole (Ps. xiii.), 'Brekyng and wrechidnes.'

20. **knawing of synn**: Abp. Ham. (p. 123), 'Be the law is the knowlege of syn.'

21. **that is**: so P.; but not in Wy. or Vg.

22. **departing**: *distinctio*; Wy., 'distynccioun, or departyng.'

24. **agane bying**: *redemptionem*; Wy., 'redemcioun, or the azenbyng.'

25. **forgeware**: so P., 'for3yuer,' reading, with St., Sixt., *propitiatorem*. Hent., Clem., *propitiationem*. Rh., 'a propitiation.'

26. **the bering vp**: *sustentatione*. Rh., 'toleration.'

faith. ²⁸ For we deme a man to be iustifiit be the faith, without werkis of the law. ²⁹ Quhethir of Iewis is God aanlie? Quhethir he is nocht als a of hethin men? Yis, and of hethin men. ³⁰ For a God is, that iustifiis circumcisioun be faith, and prepuce be faith. ³¹ Destroy we tharfore the law be faithe? God forbede; bot we stablise the law.

The ferde chapture.

F. 108 r.
Esaye li. a.

Gene. xv. b.
Gall. iii. a.
Jaco. ii. c.

Qvhat than sal we say, that Abraam our fader eftir the flesch fundin? ² For gif Abraam be iustifiit of the werkis of the law, he has glorie, bot nocht anentis God. ³ For quhat sais the scripture? Abraam beleuet to God, and it was reput to him to richtuines. ⁴ And to him that wirkis mede is nocht reput be grace, bot be dette. ⁵ Suthlie to him that wirkis nocht, bot beleues into him that iustifiis a wickit man, his faith is reput to richtuines, eftir the purpos of Goddis grace. ⁶ As Dauid sais, the blessitnes of a man, quham God acceptis, he gevis to him richtuines

iii. 28. be the faith: similarly P.; but Wy. omits article.

30. For a God is: similarly P. Wy., 'For sothely oon is God'; *Quoniam quidem unus est Deus, qui*, &c.

iv. 1. fundin: Gau (p. 108), 'Quhat sal we say yat Abraham our fader fand as pertenant to the flesch.'

2. werkis of the law: reading *legis* with St., Sixt.; but Hent., Clem. omit.

3. it was reput: P., 'it was arettid'; *reputatum est*. J. Ham. (Cath. Traict., sig. S 8), 'Abraham beleuit God, and it was imputit to him for iustice.'

4. reput: P., 'arettid'; *imputatur*.

5. beleues into him, &c.: Gau (p. 107), 'to hime that trowis in hime quhillk makis ye ongodlie richtus, faith is recknit for richtusnes.'

6. As Dauid: disregarding *et*=also. Vg., *Sicut et David*. Wy., 'As and David.' sais: *dicit*. Rh., 'termeth.' RV., 'pronounceth.' quham God acceptis, &c.: *cui Deus accepto fert iustitiam sine operibus*; Rh., 'to whom God reputeth justice without works.'

without werkis of the law, ⁷ Blessit ar thai, quhais wickitnesis ar forgevin, and quhais synnys ar hidde. Psal. xxxi. a.

⁸ Blessit is that man to quham God reput nocht synn.

⁹ Than quhethir duellis this blessitnes aanlie in circumcisioun, or alsa in prepucie? For we say, that the faith was reput to Abraham to richtuisnes. ¹⁰ How than was it reput? in circumcisioun or in prepucie? Gene. xv. b. and xvii. d.

Nocht in circumcisioun, bot in prepucie. ¹¹ And he tuke a signe of circumcisioun, a taknyng of richtuisnes of the faith quhilk is in prepucie, that he be fadere of almen beleuyng be prepucie, that it be reput alsa to thame to richtuisnes; ¹² And that he be fader of circumcisioun, nocht aanlie to thame that ar of circumcisioun, bot alsa to thame that followis the steppis of the faith, quhilk faith is in prepucie of our fader Abraam. ¹³ For nocht be the law is the promitt to Abraam, or to his sede, that he suld be aire of the warlde, bot be the richtuisnes of the faith. ¹⁴ For gif

Galla. iii. d.

thai that ar of the law, ar airis, faith is destroyit, promitt is done away. ¹⁵ For the law wirkis ire; for quhar is na law, thare is na trespas, nouthir is trespassing. ¹⁶ Tharfor richtuisnes is of faith, that be grace promitt be stable † to ilk seid, nocht to that seed aanlie that is of the law, bot that that is of the faith of Abraam, quhilk is fader of vs all. ¹⁷ As

Esaie li. a.

To ilk
ed.) Baith
the Jewes
id vnto the
entyles, for
e heythen
at belewis
als weil
e childyren
God as
e Jewes.

iv. 8. reput: P., 'arettide,' reading *imputavit* with Hent. and Rh., 'hath not imputed'; but Clem., *imputabit*.

9. reput: P., 'arettid'; so also vv. 10, 11, 22, 23, 24.

11. a taknyng: *signaculum*; Wy., 'a markyng, or tokenyng.'

13. the promitt: P., 'biheest'; *promissio*; and so in next verse.

15. ire: P., 'wratthe.' thare is na trespas, nouthir is trespassing: similarly P., by error. Vg., *ubi enim non est lex: nec pravaricatio*. Wy., 'wher the law is not, nethir is preuaricacioun, or trespassinge.'

16. Tharfor richtuisnes is of faith: P. underscores 'richtuisnesse' as not in the text. Vg., *Ideo ex fide*. promitt be stable: P., 'biheeste be stable'; *firma sit promissio*.

- Luc. xiii. d. it is writtin, For I haue set thee fader of mony
and xix. a. folkis, before God to quham thou has beleuet.
- Joh. viii. e. Quhilk God quyknis deidmen, and callis tha thingis †
Gal. iii. a. that ar nocht, as tha that ar. ¹⁸ Quhilk Abraam sa euir puttis
Gene. xvii. a. aganes hope beleuet into hope, that he suld be his haille
his haille
traist in God
and his word,
gifand him
his dewe
honour and
lowing,
namely, that
he is trew,
mychty,
wise, mercy-
full, and
gud. And
thus dois
faith fulfyll
the thre first
commande-
mentis, and
makis a
man rycht-
wiss in the
sycht of God.
And this
is the rycht
trew seruice
and wir-
schipping of
God in the
spreit, Job.
iii.
- Gene. xv. a. as the grauell (or sand) of the see. ¹⁹ And he was
- F. 108 v. nocht made vnstedfast in the faith, nouthir he be-
held his body than nere deid, quhen he was almaast
- Psal. cxliii. a. of ane hundreth yeris, nor the wambe of Sare nere
dead. ²⁰ Also in the behecht of God he doutit nocht
- Roma. xv. a. with vntraist; bot he was confortit in the beleue,
that
† geuand glorie to God, ²¹ Wittand maast fullie that
- i. Timo. ii. a. quhat euir thingis God has behecht, he is nicht
also to do. ²² Tharfore it was reput to him to
richtuisnes. ²³ And it is nocht writtin aanlie to him,
that it was reput to him to richtuisnes, ²⁴ Bot also

iv. 17. **thou has beleuet**: reading, with St., Hent., Sixt., *credidisti*. So Rh., 'thou didst believe'; but Clem., *credidit*. **Quhilk God**: 'God' underlined by Wy., P., as not in text. Similarly 'Abraam' in next verse.

18. **as the sternis of heuen, and as the grauell (or sand) of the see**: reading, with St., Hent., Sixt., and Rh., *sicut stella celi et arena maris*; but Clem., *Sic erit semen tuum*, without addition. P., 'as the sterris of heuene and as the grauel that is in the brenke of the see.' Wy. adds to 'grauel,' 'or sond, that is in the brynke of the see.' Nis. here differs from both Wy. and P. by omitting 'the brenke (or brynke) of.'

19. **the faith**: Wy., P., 'the bileue.' **beheld**: similarly P.; *considerauit*. **than nere deid**: P., 'thanne ny3 deed'; *emortuum*. Rh., 'now quite dead.' RV., 'now as good as dead.' **the wambe of Sare nere dead**: similarly Wy., P. Vg., *emortuam vuluam Sare*. Rh., 'the dead matrice of Sara.' AV., 'the deadness of Sara's womb.'

20. **the behecht**: P., 'the biheeste'; *repromissione*. **in the beleue**: P., 'in bileue,' without article.

21. **God**: reading *Deus* with St., Sixt.; but Hent., Clem. omit. **behecht**: P., 'bihi3t'; *promisit*.

22. **Tharfore it was reput**: Vg., *Ideo et reputatum est*.

23. **aanlie to him**: 'to' a slip of Nis. P., 'for'; *propter*.

for vs, to quhilkis it salbe reput, that beleues in him Gall. i. a.
 that raasit our Lorde Jesu Crist fra deid. ²⁵ Quhilk
 was betakin for our synnis, and raase agane for our
 iustifying.

v chapture.

Tharfore we, iustifiit of faith, haue we pece at God Esaie xxvi. a.
 be our Lord Jesu Crist. ² Be quham we haue nere Joh. xvi. d.
 gaing to, be faith into his grace, in quhilk we stande,
 and haue glorie in the hope of the glorie of Goddis Heb. iii. a.
 childere. ³ And nocht this aanlie, bot alsa we glorie Jaco. i. a.
 in tribulatiounns, wittand that tribulatioun wirkis pa-
 cience, ⁴ And pacience preving, and prevyng hope.
⁵ And hope conforndis nocht, for the charitee of Esaie lvii. b.
 God is spredde on breed in our hartis be the Hali-
 gaast, that is gevin to vs. ⁶ And quhile that we war
 seek eftir the tyme, quhat deit Crist for wickitmen?
⁷ For seldin deis ony man for the iust man; and Ephe. ii. a.
 yit for a gude man perauenture sum man dar dee. Collo. i. b.
and ii. b.

v. i. haue we pece: *habeamus*. Abp. Ham. (p. 128), 'we being justifiyt be faith hais pece . . . with God.'

2. Be quham we haue: Clem., *per quem et habemus*; but Sixt. omits *et*. nere gaing to: *accessum*; Wy., 'accesse, or *ny3 goynge to*.' his grace: P., 'this grace'; *gratiam istam*. But one MS. (Q.) of Wy. has 'his grace.' Abp. Ham. (p. 150), 'Be quhom also we have ane entresse be faith into this grace, quhairin we stand, and rejoyce in the hoip of the glore, quhilk pertenis to the sonnis of God.'

4. and prevyng: *probatio vero*.

5. spredde on breed: Wy., P., 'spred abroad'; *diffusa*. Gau (p. 55), 'the lwiff of god is pwrit in our hartis be the halie spreit quhilk is giffine to wsz.' Burne (f. 151), 'the cheritie and loue of God is zet and pourit in our hairtis.' J. Ham. (Cath. Traict., sig. T 2), 'Cheritie is diffusit and zett in our hartis.'

6. And quhile that, &c.: similarly P.; *Ut quid enim Christus, cum adhuc infirmi essemus, secundum tempus pro impiis mortuus est?* Wy., 'Wherto sothly deiede Christ for wickide men, whanne we weren 3it syke, or unstable, vp tyme?'

7. seldin: Wy., P., 'vnnethis'; *vix*. and yit: Vg., *nam*.

Joh. iii. c.
1. Pet. iii. c.
1. Joh. iii. b.
Heb. ix. c. d.

✠⁸ Bot God commendis his charitee in vs; for gif quhen we war yit synnaris, eftire the tyme ⁹ Crist was deid for vs, than mekile maire now we iustifit in his blude, salbe saaf fra wraath be him. ¹⁰ For gif quhen we war ennimeis, we war reconncelit to God be the deid of his sonn, mekile maire we reconncelit (a) salbe saaf in the lif of him. ¹¹ And nocht

Gene. iii. e.

aanlie this, bot also † we glorie in God, be oure Lord Jesu Crist, be quham we haue resauet now reconnceling. ¹² Tharfor as be aa man synn entrit into this warld, and be synn deid, and sa deid passit furth into al men, in quhilk man almen synnit. ¹³ For till to the law synn was in the warld; bot synn was nocht reput, quhen law was nocht. ¹⁴ Bot deid regnit fra Adam till to Moyses, als into thame that synit nocht in liknes of the trespassing of Adam, the quhilk is † liknes of Crist to cumming.

† We glorie in God.) That is to say, we mak our rwise off him that he is ouris, and we his, and that we ar partakeris of al that he hes for Jesus Christ saike.

F. 109 r.
Joh. iii. b.

¹⁵ Bot nocht as gilt, sa the gift; for gif throu the gilt of aan mony ar deid, mekile mare the grace of God and the gift in the grace of aa man Jesu Crist has aboundit into mony men. ¹⁶ And nocht as be aa synn, sa be the gift; for the dome of aan into condampnatioun, bot grace of mony giltis into iustificatioun. ¹⁷ For gif in the gilt of aan deid regnit throw aan, mekile mare men takand plentee of grace, and of geving, and of richtuisnes, sal regne in lif

†
uer condampned in Adam be a synn that wes nocht our awin doying, ewin sua ar we saiffit in Christ be his speciall grace without our awin merite or deseruing.

Joh. i. b.

(a) After *reconncelit*, *m* deleted.

v. 10. *quhen we war ennimeis*: Abp. Ham. (p. 153), 'Quhen we war ennemeis to God, we ware reconsalit to him be the dede of his sonne.'

13. *was nocht reput*: P., 'was not rettid'; *imputabatur*.

14. *liknes of Crist to cumming*: Vg., *forma futuri*. 'Crist' in P. underscored. Wy., 'foorme, or licnesse of oon to comynge.'

15. *sa the gift*: Vg., *ita et donum*.

16. *sa be the gift*: Vg., *ita et donum*.

17. *takand plentee of grace*, &c.: *abundantiam gratie et donationis . . . accipientes*.

be aan Jesu Crist. ¹⁸ Tharfor as be the gilt of aan into almen into condempnatioun, sa be the richtuisnes of aan into iustifying of lif. ¹⁹ For as be the inobedience of aa man mony ar made synnaris, sa be the obedience of aan mony salbe iust. ²⁰ And the law entrit, that gilt suld be plenteouss; bot quhare gilt was plenteous, grace was mare plenteous. ²¹ That as synn regnit into deid, sa grace regnit be richtuisnes into eurlasting lif, be Jesu Crist our Lord. ✠

Gall. iii. c.
Luc. vii. c.

vi chapture.

Tharfor quhat sall we say? Sall we duell in synn, that grace be plenteous? ² God forbede. For how sall we that ar deid to synn, leef yit tharin? ✠ ³ Quhethir, brether, ye know nocht, that quhilk euir we ar baptizit in Crist Jesu, we ar baptizit in his deid? ⁴ For we ar to giddire berysit with him be baptyme into deid; that as Crist raase fra deid be the glorie of the fader, sa walk we in a newnes of lif. ⁵ For gif we planntit to giddire ar made to the liknes of his deid, alsa we salbe of the liknes of his rysing agane; ⁶ Wittand this thing, that oure ald man is crucifiit togiddir, that the body of synn

Gall. iii. d.
Collo. ii. d.
i. Pet. iii. c.

Ephe. iii. c.
Coll. iii. a.
Heb. ix. c.

v. 19. **ar made . . . salbe** : *constituti sunt . . . constituentur*. Abp. Ham. (p. 156), 'Lyke as throch the inobediens of a man thair was maid mony synnaris, sa be the obedience of a man thair is made mony just men.' Burne (f. 4), 'as be the syn of ane man vickitnes come vnto al men to condemnation euin sua al men ressauiis gudnes to iustification be the gudnes of ane man.'

21. **sa grace** : Vg., *ita et gratia*.

vi. 2. **how sall we**, &c. : Burne (f. 3 v.), 've quha ar deid to synn, hou may ve leue in the same heirefter?'

3. **brether** : reading *fratres* with St., Sixt. Hent., Clem. omit.

4. **sa walk we** : Wy., 'so and we walke'; *ita et nos . . . ambulemus*. Abp. Ham. (p. 162), 'Evin as Christ raise fra the dede be the glorie of his fader, sa lat us gang in ane new lyfe.'

6. **togiddir** : *simul*; Rh., 'with him.'

i. Pet. iii. a.
ii. Thy. ii. d.
Apoc. i. b.

F. 109 v.

Joh. viii. c.
ii. Peter ii. b.

be destroyit, that we serue na mare to synn. ⁷ For he that is deid to syn, is iustifit fra syn. ⁸ And gif we ar deide with Crist, we beleue that alsa we sal leef togiddire with him; ⁹ Wittand for Crist, rysand agane fra deid, now deis nocht, deid sal na mare haue lordschip on him. ¹⁰ For that he was deid to synn, he was deid aanis; bot that he leeuës, he leeuës to God. ¹¹ Sa ye deme your self to be deid to synn, bot levand to God in our Lord Jesu Crist. ¹² Tharfore regne nocht synn in your deidlie body, that ye obey to his couatingis. ¹³ Nouthir gefe ye your membris armouris of wickitnes to synn, bot gif ye yowr self to God, as thai that levis of deidmen, and your membris armouris of richtwisnes to God. ¹⁴ For synn sal nocht haue lordschip on yow; † for ye ar nocht vndir the law, bot vndir grace. ¹⁵ Quhat tharfore? Sall we do synn, for we ar nocht vndire the law, bot vndire grace? God forbede. ✠ ¹⁶ Wate ye nocht, that to quham ye gefe yow seruandis to obey, ye ar seruandis of that thing, to quhilk ye haue obeyit, outhir of synn to deid, outhir of obedience to richtuisnes? ¹⁷ Bot I thank God, that ye war seruandis of synn; bot ye haue obeyit of hart into that forme of teching, in quhilk ye ar betakin.

†
.....
apostill him
self efter-
warde in
this same
chaipour,
saying, Now
ar ye maid
fre fra synn,
and ye ar
becomm the
seruandis of
rychtwis-
ness. Sna
that the
freedom of
a Christin
mann is
this, for sa
mekill as he
is deliuerit
fra the curs
of the law,
vndir the
quhilk he
was closit
afor faith
comm, Gal.
iii., hes con-
sciens is fre,
and he with
al is hart is
content to
gif our him
self to be
the seruand
of rychtwis-
ness, and
now to do
that of weray
luf quhilk
the law affor
culd noth
causs him to
do, althocht
it condampit
his consciens
for leaiff.

vi. 6. that we serue: so Wy., P., reading apparently *ut* instead of, with Clem., *et . . . serviamus*.

7. to syn: not in P.; and in Wy. underscored.

8. with him: reading, with St., Sixt., *cum illo*. Hent., Clem., *cum Christo*.

9. Crist, &c.: Abp. Ham. (p. 161), 'Christ rysand fra the dede deis na mair, dede sall have na mair powar our him.'

11. Sa ye deme: Vg., *Ita et vos existimate*.

12. his couatingis: *concupiscentiis ejus*. Abp. Ham. (p. 116), 'Lat nocht syn regne in your mortal bodeis, that ye suld obey the lust of it.'

13. armouris: P., 'armuris'; arma. Rh., 'instruments.' that levis of deidmen: *ex mortuis viventes*. AV., 'alive from the dead.'

16. to obey: P., 'to obeie to.'

ing of it
vndonne.
Marke this
alsua, that
as lang as a
man puttis
his traist in
the mercy
and grace of
God, his con-
science is
free, and sub-
dewis syn in
his fleisch;
bot gif he
leaynn vnto
his awin
werkis, or
puttis his
traist in ony
vther thing
saif only the
grace and
gudness of
God, than
regmiss synn
in him, and
the law con-
damnis his
consciens.

¹⁸ And ye delyuerit fra synn, ar made seruandis of richtuisnes. ¶ ¹⁹ I say that thing that is of man, for the vnstabilnes of youre flesch. Bot as ye haue gevin youre membris to serue to vncleennes, and to wickitnes into wickitnes, sa now gefe ye your membris to serue to richtuisnes into halynes. ²⁰ For quhen ye ware seruandis of synn, ye war fre of richtuisnes. ²¹ Tharfor quhat fruit had ye than in tha thingis, in quhilkis ye schame now? for the end of thame is deid. ²² Bot now ye deliuerit fra synn, and made seruandis to God, haue your fruit into halynes, and the end eurlasting lif. ²³ For the wages of synn is deid; and the grace of God is eurlasting lif in Crist Jesu our Lord. ¶

Gene. ii. c.
Roma. v. b.

vii chap. ¶

Brethir, quhethir ye know nocht; for I speke to men that knawis the law; for the law has lordschip in a man, als lang tyme as jt leewis? ² For that woman that is vndire ane husband, js bundin to the law, quhile the husband leewis; bot gif hir husband is deid, scho is delyuerit fra the law of the (a) husband.

ii. Cor. vii. b.

(a) *the* written above *hir* deleted.

vi. 19. **that thing that is of man**: so P. Wy., 'mannis thing'; *humanum*. **vnstabilnes**: P., 'vnstidefastnesse'; *infirmitem*. Wy., 'infirmite, or vnstabilnesse.' **Bot as**: Vg., *Sicut enim*. Abp. Ham. (p. 224), 'As ye have abusit the membris of your body, procedand fra a syn to ane vthir, sa now . . . use weil and occupie your membris in rycheousnes for your sanctificatioun.'

23. **the wages**, &c.: Gau (p. 72), 'The raward of sine is deid bot the euerlestand lif is (throw) ye grace of God quhilk we haiff of Jesus Christ.' Abp. Ham. (p. 266), 'The waige of synne is dede eternal.'

vii. 1. **jt leewis**: so Wy., P., 'it lyueth'; though some few MSS. read 'he lyueth,' as in Rh. and AV.

2. **that woman**, &c.: Burne (f 152 v.), 'the voman is subiect to the lau of hir housband salang as he lewis.'

³ Tharfore scho salbe callit ane adultrice, gif scho be with ane vthir man, quhile the husband leewis; bot
 Math. v. a. gif hir husband is dede, scho is delyuerit fra the law of the husband, that scho be nocht adultrice, gif scho be with ane vthir man. ⁴ And sa, my brethire, ye ar made deid to the law be the body of Crist, that ye be of ane vthir, that raase agane fra deid, that ye bere fruit to God. ⁵ For quhen we war in flesh, passiouuns of synnis, that war be the law, wroucht in our membris, to bere fruit to deid. ⁶ Bot now we ar vnbundin fra the law of deid, in quhilk we war haldin, sa that we serue in newnes of spirit, and not in aldnes of lettre. ¶ ⁷ Quhat tharfore sal we say? The law is synn? God forbede. Bot I
 F. 110 r. knew nocht synn, bot be the law; for I wist nocht that couating was synn, bot (a) for the law said, Thou sal nocht couate. ⁸ And throw occasioun takin, synn be the comandment has wroucht in me al couatice; for without the law, synn was deid. ⁹ And I leeuit without the law sum tyme; bot quhen the comandment was cummin, synn leeuit agane. ¹⁰ Bot I was deid, and this comandment that was to lijf, was fundin to (b) me, to be to deid. ¹¹ For synn, throw occasioun takin be the comandment, dissauet me, and
 Exo. xx. c. Deutro. v. c. be that it slew me. ¹² Tharfor the law is haly, and
 Esaye xlviii. d. i. Timo. i. b. the comandment is haly, and iust, and gude. ¹³ Is

(a) After *bot*, *be the law* deleted.

(b) *to* written above *in* deleted.

vii. 3. *callit*: P., 'clepid.' *adultrice*: P., 'auoutresse' (*bis*).

4. *ye ar made deid*: Vg., *et vos mortificati estis*. Rh., 'you also are,' &c. *that ye bere fruit*: similarly P., reading with St., Sixt., *fructificetis*; but Hent., Clem., *fructificemus*. Wy., 'that we bere fruit.'

7. *be the law*: Wy., P. omit article. *wist nocht that couating was synn*: similarly Wy., P. Vg., *concupiscentiam nesciebam*. Rh., 'concupiscence I knew not.'

12. *the law is haly*: Vg., *lex quidem sancta*.

than that thing that is gude, made deid to me? Gode forbede. Bot synn, that it seme synn, throw gude thing wroucht deid to me, that synn be made our maner synnand throu the comandment. ¹⁴ And we wate, that the law is spirituale; bot I am fleschlie, sald vndir synn. ¹⁵ For I vndirstand nocht that that I wirk; for I do nocht the gude thing that I will, bot I do the euile thing that I haat. ¹⁶ And gif I do that thing that I will, (a) I consent to the law, for it is gude. (b) ¹⁷ Bot now I wirk nocht it now, bot the synn that duellis in me. ¹⁸ Bot I wate, that in me, that is, in my flesch, duellis na gude; for will lyis to me, bot I find nocht to performe gude thing. ¹⁹ For I do nocht that ilk gude thing that I will, bot I do that ilk euil thing that I will nocht. ²⁰ And gif I do that euile thing that I will nocht, I wirk nocht it, bot the synn that duellis in me. ²¹ Tharfor I find the law to me willand to do gude thing, for euile thing lyis to me. ²² For I delite to giddire to the law of God, eftire the jnnerman. ²³ Bot I se ane vthir law in my membris, fechting agane the law of my saule, and makand me caitiue in the law of synn, that is in my membris. ²⁴ I am

Esaie lii. a.

Gene. vi. a.

(a) After *will*, *not* elided.(b) *gude* inserted above the line.

vii. 13. **that synn be made our maner synnand**: P., 'that we synne ouer maner'; *fiat supra modum peccans peccatum*. Rh., 'that sin might become sinning above measure.'

18. **Bot I wate**: P., 'But and I woot'; *Scio enim*. **will lyis to me**: *velle adjacet mihi*. Rh., 'to will is present with me.'

21. **euile thing lyis to me**: *mihi malum adjacet*; Rh., 'evil is present with me.'

22. **I delite to giddire**: *condelector*.

23. **fechting agane**: P., 'aßenfîtynge'; *repugnantem*. **of my saule**: similarly Wy., P. Vg., *mentis meæ*. Abp. Ham. (p. 193), 'I se ane vthir law in my memberis, quhilk repugnys agane the law of my mynd.'

ane vnseli man; [†] quha sal delyuer me fra the body of this synn? ²⁵ The grace of God, be Jesu Crist our Lord. Tharfor I myself be the saule serue to the law of God; bot be the flesch to the law of synn.

† Quha sal deliuer me fra the body of this synn? Synn is callit heir the miserable trawell ande laubour in feithing with synn, lik as Pharao sayis, Exo. x., Tak away this synn fra me, be mean- yng the sorrow ande trublie that he hed be the meaniss of the gyrs- hopers that he wes wexit with all. Howbeit, he fauth not aganis synn as Paul dide.

The viii chapture.

✠ Tharfore now na thing of dampnatioun is to thame that ar in Crist Jesu, quhilk wandris nocht eftir the flesch. ² For the law of the spirit of liif in Crist Jesu has delyuerit me fra the law of synn [and] of deid: ³ For that that was impossibile to the law, in quhat thing it was seek be flesch, God send his sonn into the liknes of flesch of synn, and of synn dampnit synn in flesch; ⁴ That the iustifying of the law war fulfillit in vs, that gais nocht eftir the flesche, bot eftir the spirit. ⁵ For thai that ar eftire the flesch, sauouris tha thingis that ar of the flesch; bot thai that ar eftir the spirit, feelis tha thingis that ar of the spirit. ⁶ For the prudence of flesch is deid; bot the prudence of spirit is liif and pece. ✠ ⁷ For the wisdom of the flesch is ennimy to God; for it is nocht subiect to the law of Gode, for nouthir it may. ⁸ And thai that ar in flesch (a) may nocht pleise

Joh. viii. c.
Galla. iiii. a.
Heb. vii. c.
ii. Cor. v. c.
F. 110 v.

Esaie lv. c.

(a) After *flesch*, *pleise god* deleted.

vii. 24. **ane vnseli man**: P., 'an vnceli man'; *infelix*. **body of this synn**: similarly Wy., P. Vg., *corpore mortis hujus*. Rh., 'body of this death.' Gau (p. 67), 'I onhappy man quhay sal deliuer me of this mortal body.'

viii. 1. **eftir the flesch**: some Vg. MSS. add, *sed secundum spiritum*. So Abp. Ham. (p. 116), 'Thair is now na dampnatioun unto thame that ar in Christ Jesu, quhilk gangis nocht efter the flesch, bot efter the spirit,' but see p. 263.

2. **of synn [and] of deid**: P., 'of synne and of deth'; *peccati et mortis*.

3. **and of synn dampnit synn**: *et de peccato damnauit peccatum*.

to God. ⁹ Bot ye ar nocht in flesch, bot in spirit ; gif neuirtheles the spirit of God duellis in you. Bot gif ony has nocht the spirit of Crist, this is nocht his. ¹⁰ For gif Crist is in you, the body is deid for synn, bot the spirit leeu is for iustifying. ¹¹ And gif the spirit of him that raasit Jesu Crist fra deid duellis in you, he that raasis Jesu Crist fra deid, sal quickin alsa your bodijs, for the spirit of him that duellis in you. ✠ ¹² Tharfore, brether, we ar dettouris, nocht to flesch, that we leef eftir the flesch. ¹³ For gif ye leeu eftir the flesch, ye sal dee ; bot gif ye be the spirit slais the deedis of the flesch, ye sal leeu. ¹⁴ For quha euir ar ledde be the spirit of God, thir ar the sonnys of God. ¹⁵ For ye haue nocht takin eftsone the spirit of seruage in drede, bot ye haue takin the spirit of adoptioun of sonnys, in quhilk we cry, Abba, fader. ¹⁶ And that ilk spirit yeldis witnessing to oure spirit, that we ar the sonnys of God ; ¹⁷ Gif sonnys, and airis, and airis of God, and airis to giddir with Crist ; gif neuirtheles we suffire togiddir, that alsa we be glorifyt togiddir. ✠ ✠ ¹⁸ And I deme, that the passiouuns

Gal. iii. a.
ii. Thi. i. a.

ii. Cor. i. c.
and v. a.
Eph. i. b.

Math. v. a.

viii. 10. the body : Vg., *corpus quidem*.

11. raasis : P., 'reaside' ; *suscitavit*. your bodijs : Wy., P., 'your deedli bodies.' Vg., *mortalia corpora vestra*. Gau (p. 45), 'giff his spreit quhilk rasit Iesus Christ fra deid ramanis in zow he quhilk rasit hime wp sal quikkine zour mortal bodis for his spretis saik quhilk ramanis in zou.'

13. For gif, &c. : Abp. Ham. (p. 117), 'And ye leif efter the fleisch ye sal dee, bot and ye mortifie the deidis of the flesch be the spirit, ye sall leif.'

16. And that ilk : *ipse enim*. Abp. Ham. (p. 142), 'the haly spreit beris witnes till our spreit, that we ar the sonnys of God.'

17. Gif sonnys, and airis, and airis of God : similarly P. Vg., *Si autem filii, et heredes : heredes quidem Dei*. Wy., 'forsoth, if sones, and eyris, sothli eyres of God.' airis to giddir : Wy., 'eueue eyris' ; *coheredes*. Abp. Ham. (p. 170), 'And gif we ar sonnys we ar heritouris, heretouris trewly of God, and coheretouris of Christ.'

i. Cor. iii. b.
i. Joh. iii. a.
ii. Cor. v. a.

of this tyme ar nocht worthi to the glorie to cummand, that salbe schewit in vs. ¹⁹ For the abiding of creature abides the schewing of the sonnis of God. ²⁰ Bot the creature is subiect to vanytee, nocht will-and, bot for him that made it subiect in hope; ²¹ For the ilk creature salbe delyuerit fra seruage of corruptioun into libertee of glorie of the sonnis of God. ²² And we wate, that ilk creature sorowis, and trauallis with payn till yit. ²³ And nocht aanly it, bot also we our self, that haue the first fruitis of the spirit, and we our self sorowis within vs for the adoptioun of Goddis sonnis, abiding the aganebying of our body. ²⁴ Bot be hope we ar made saaf. For hope that is seen is nocht hope; for quha hopes that thing, that he seis? ²⁵ And gif we hope that thing that we se nocht, we abide be pacience. ²⁶ And also the spirit helpis oure infirmitee; for quhat we sal pray, as it behuvis, we wate nocht, bot the ilk spirit askis for vs with sorowingis, that may nocht be tald out. ²⁷ For he that seekis the

Joh. xvi. c.

F. III r.
Heb. i. a.

Esaie xvi. c.

Jere. xvii. b.

viii. 18. ar nocht worthi: *non sunt condigna*; Abp. Ham. (p. 128), 'the trubellis of this tyme ar nocht worthi of the glorie that sall be schawin apon us.' Burne (f. 18 v.), 'I esteme not the affliction of this present tyme equal to the glorie quhilk salbe reuelit in vs.'

19. the abiding of creature: *expectatio creaturae*.

21. fra seruage: *a servitute*.

22. sorowis: *ingemiscit*; Rh., 'groaneth.' trauallis with payn: *parturit*.

23. our self: Wy., P., 'vs silf.' sorowis: *gemimus*. the aganebying: *redemptionem*.

24. Bot be hope: Abp. Ham. (p. 55), 'We ar maid saif throw hoip.' for quha hopes, &c.: reading as in RV., 'For who hopeth for that which he seeth?' Vg., *Nam quod videt quis, quid sperat?* Rh., 'For that which a man seeth wherefore doth he hope it?'

26. And also: *Similiter autem et*: Rh., 'And in like manner also.' with sorowingis, that may nocht be tald out: *gemitibus inenarrabilibus*. Rh., 'with groanings unspeakable.' Abp. Ham. (p. 242), 'We wate nocht quhou we suld pray bot the spreit helpis our waiknes, and prayis for us with untellabyl sychis.'

hartis, wate quhat the spirit desires, for be God he askis for haly men. ✠ ✠²⁸ And we wate, that to men that luvis God, al thingis wirkis to giddire into god, to thame that eftir purpos ar callit sanctis. ²⁹ For tha that he knew before, he before ordanit be grace to be made like to the ymage of his sonn, that he be the first begottin amang mony brether. ³⁰ And tha that he before ordanit to blis, thame he callit; [†] and tha that he callit, thame he iustifijt, ande quhilkis he iustifijt, thame alsa he glorifijt. ³¹ Quhat than sal we say to thir thingis? Gif God is for vs, quha is aganes vs? ³² The quhilk alsa sparit nocht his awne sonn, bot for vs all betuke him, how alsa gave he nocht to vs all thingis with him? ³³ Quha sal accuse aganes the chosen men of God? It is God that iustifijs, ³⁴ Quha is he that condempnis? It is Jesus Crist that was deid, ye, the quhilk raase agane, the quhilk is on the richthalf of God, and quhilk prais for vs. ³⁵ Quha than sal depart vs fra the cheritee of Crist? tribulatioun, or anguisch, or hungir, or nakitnes, or persecutioun, or perrel, or suerde? ³⁶ As it is writtin, For we ar

† And tha that callit, &c.) Thair is tua maner of callingis: the anne is inward, quhairby the childyr of God is chosin and predestinat bifor the world beganne; the other is outward, quhair be he callis uss be the gospell. Of thir twa callingis speikis the apostill, ii. Tessa. ii., We ar bounde to gif thankis alwayis vnto God for you, beluffit brether in the Lord, becauss that God hes fra

Nu. xliii. a.
Esale i. b.
Gene. xxii. c.
Esale liii. e.

Psall. xliii. c.

viii. 27. he askis for haly men: *postulat pro sanctis.*

28. we wate, &c.: Abp. Ham. (p. 56), 'We know that all thingis cummis for the best till all thame that luffis God.' callit: P., 'clepid.'

29. he before ordanit: Vg., *et predestinavit.* Rh., 'he hath also predestinated.' he grace: so P., 'bi grace,' but added as a gloss in Wy.; not in Vg.

30. thame he callit: P., 'hem he clepide'; *hos et vocavit.* Rh., 'them also he hath called.' thame he iustifijt: Vg., *hos et iustificavit.*

31. Gif God, &c.: Abp. Ham. (p. 128), 'Gyf God be with us, quha can be aganis us.'

33. the chosen men: *electos.* It is God, &c.: similarly P. Wy., 'God that iustifieth,' omitting 'It is.' Vg., *Deus qui iustificat.*

34. It is Jesus: Wy., as in preceding verse, omits 'It is.' Vg., *Christus Jesus.* quhilk raase agane: Vg., *qui et resurrexit.*

35. anguisch: *angustia*; Rh., 'distress.' or persecution, or perrel: Vg. transposes *An periculum, an persecutio?*

slaynn al day for thee; we are gessit as schepe of slauchtire. ⁸⁷ Bot in al thir thingis we ourcom, fore him that luvit vs. ⁸⁸ Bot I am certane, that nouthir deid, nore lijf, nore angelis; nore principatis, nore virtues, nore present thingis, nore thingis to cummand, nore strenth, ⁸⁹ Nore heicht, nore deepnes, nouthir naan vthir creature may depart vs fra the cheritee of God, that is in Crist Jesu oure Lord. ✠

the begynning chosin you to saluatioun in the sanctifying of the spreit, and in the belewing of treuthe quhair vnto he hes callit you be the gospell, &c. Now ar tha mony that ar outwardly called be the gospell, bot few electe, Math. xx.

The ix chapitre.

I say treuth in Crist Jesu, I lee nocht, for my conscience beris witnessing to me in the haligaast, ² For gret havynes is to me, and continuale sorow to my hart. ³ For I my self desiret to be departit fra Crist for my brethire, that ar my cusingis eftire the flesch, ⁴ That are men of Israel; quhais is adoptioun of sonnis, and glorie, and testament, and geving of the law, and seruice, and behechtis; ⁵ Quhais ar the fadris, and of quhilk is Crist eftire the flesch, that is God abone al thingis, blessit into warldis. Amen. ⁶ Bot nocht that the word of God has fallin doun. For nocht all that ar of Israel, thir ar Jsraeliteis. ⁷ Nouthir thai that ar seed of Abraam, al thir ar sonnis; bot in Isaac the seed

Exod. xxxii. 5.
F. 111 v.
Exo. xix. a.
Deut. vii. a.
Roma. i. c.
Roma. ii. c.
Gall. iii. c.
Gene. xxi. b.

viii. 36. we are gessit: *astimati sumus*.

38. nore . . . nore: Wy., P., 'nether . . . nether.' **principatis**: P., 'principatus.' Rh., 'principalities.'

ix. 1. in Crist Jesu: similarly Wy., P., with St., Sixt.; but Hent., Clem. omit *Jesu*.

2. havynes: *tristitia*.

3. to be departit: Wy., 'to be cursid, or departid'; *anathema esse*. cusingis: P., 'cosyns'; *cognati*.

4. behechtis: P., 'biheestis'; *promissa*.

5. into warldis: *in sæcula*; Rh., 'for ever.'

6. has fallin doun: *exciderit*; Wy., 'hathe falle doun, or faillide vnsfulfillid.' Rh., 'is frustrate.'

salbe callit to thee; ⁸ That is to say, nocht thai thatt are the sonnis of the flesch, ar sonnis of God, bot thai that ar sonnis of beheest ar demyt in the seed. ⁹ For quhy this is the worde of behecht, Eftire this tyme I sal cum, and a sonn salbe to Sare. ¹⁰ And nocht aanly scho, bot alsa Rebecca had ii sonnis of aa lying by of Isaac, our fader. ¹¹ And quhen thai war nocht yit born, nouthir done ony thing of gude nouthir of euil, that the purpos of God suld duelle be electioun, ¹² Nocht of werkis, bot of God calland, it was said to him, that the maire suld serue the les, ¹³ As it is writtin, I luvit Jacob, bot I hatit Esaw. ¹⁴ Tharfore sal we say, Quhethir wickitnes be anentis God? God forbede. ¹⁵ For he sais to Moyses, I sal haue mercy on quham I haue mercy; and I sal gefe mercy on quham I sal haue mercy. ¹⁶ Tharfor it is nocht nouthir of man willand, nouthir rynnand, bot of God havand mercy. ¹⁷ And the scripture sais to Pharao, For to this thing I haue sterit thee, that I schaw in thee my virtue, and that my name be tauld in al erde. ¹⁸ Tharfor of quham God will, he has mercy; and quham he will, he induris. ¹⁹ Than sais thou to me, Quhat is soucht yit? for quha

Gene. xviii.
b. and xxv. c.

Mala. i. a.

Exo. xxxiii.
d.

Exo. ix. c.

ix. 7. *callit*: P., 'clepid.'

8. *beheest*: P., 'biheest'; *promissionis*. But in ver. 9, 'behecht.'

10. *ii sonnis*: similarly Wy., P.—an interpolation. Vg., *habens Isaac patris nostri*. of *aa lying by*: P., 'of leggyng bi'; *ex uno concubitu*.

11. *suld duelle*: *maneret*; Rh., 'might stand.'

12. *bot of God calland*: P., 'but of God clepyng.' Vg., *sed ex vocante*, omitting *Deo*. the *maire* . . . the *les*: *major* . . . *minori*; Rh., 'the elder . . . the younger.'

16. *nouthir rynnand*: P., 'nethir rennyng'; *neque currentis*.

17. *And*: Vg., *enim*. Wy., 'Forsothe.' *virtue*: similarly Wy., P.; *virtutem*. Rh., 'power.'

18. *induris*: *indurat*; Wy., 'endurith, or hardeneth.'

19. *Quhat is soucht*: similarly Wy., P., erroneously reading *queritur* for *queritur*. Rh., 'why doth he complain.'

Esaie xlv. b.
and lxiii. b.

Jere. xviii. b.
Ecclesi.
xxxiii. a.
ii. Thy. ii. c.

Osee i. ii. b.,
c.
Amos ix. b.
Zach. xiii. d.

F. 112 r.

Esaie i. b.

withstandis his will? ²⁰ O! man, quha art thou, that ansueris to God? Quhethir a maad thing sais to him that made it, Quhat has thou made me sa? ²¹ Quhethir a pottare of clay has nocht powere to mak of the sammin gobet aa veschell into honour, ane vthir in despite? ²² That gif God willand to schaw his jre, and to mak his powere knawne, has suffrit in gret patience veschelis of jre abile into deid, ²³ To schaw the richessis of his glorie into veschels of mercy quhilk be made reddi into glorie. ²⁴ Quhilk also he callit nocht aanly of Jewis, bot also of hethin men, ²⁵ As he sais in Osee, I sal call nocht my pepile my pepile, and nocht my luvit my luvit, and nocht gettand mercy gettand mercy; ²⁶ And it salbe in the place, quhare it is said to thame, Nocht ye my pepile, thare thai salbe callit the sonnis of levand God. ²⁷ Bot Esay crijs for Israele, Gif the novmer of the sonnis of (a) Israel suld be as the grauale of the see, the relefis salbe made saaf. ²⁸ Forsuthe a word makand ane end, and a making schort in equitee, for the Lord sal mak a word made schort on al the erde. ²⁹ And as Esai

(a) *the sonnis of* added in the margin.

ix. 21. of the sammin gobet: *ex eadem massa*; AV., 'of the same lump.' in despite: *in contumeliam*; Wy., 'into dispyt, or low3 office.' AV., 'unto dishonour.'

22. jre: P., 'wraththe' (*bis*). able into deid: *apta in interitum*; Rh., 'apt to destruction.'

24. Quhilk also he callit [P., clepide] nocht aanly, &c.: Vg., *Quos et vocavit nos, non solum*, &c. Rh., 'Whom also he hath called, us, not only.'

25. call: P., 'clepe'; and in next verse, P., 'clepide.'

27. grauale: *arena*. relefis: *reliquia*.

28. a word makand ane end: *verbum . . . consummans*; Rh., 'consummating a word.' a making schort: P., 'abreg-gynge'; *abbrevians*. Rh., 'abridging it.' sal mak a word made schort: P., 'schal make a word breggid'; *verbum breviatum faciet*.

before saide, Bot gif God of hoostis had left to vs seed, we had bene made as Sodome, and we had bene like as Gomore. ³⁰ Tharfore quhat sall we say? That hethinmen that followit nocht richtuisnes, haue gottin richtuisnes, ye the richtuisnes that is of the faith. ³¹ Bot Jsrael followand the law of richtuisnes, com nocht perfitelie into the law of richtuisnes. ³² Quhy? For nocht of faith, bot as of werkis. † And thai offendit aganes the staan of offensioun, ³³ As it is writtin, Lo! I put a staan of offensioun in Syon, and a staan of sclandire; and ilk that sal beleue in it, sall nocht be confoundit.

† And thai haue offendit aganiss, &c. Christ justified without the deseruing of werkis: him thai belewit nocht, and sua thai offendit aganiss and stomblit at.

Esaie xxviii. c.

The x chapture. ✠

Brethire, the will of my hart and my beseking is made to God for thame into heile. ² Bot I bere witnessing to thame, that thai haue lufe of God, bot nocht eftire science. ³ For thai nocht knawand Goddis richtuisnes, and seekand to mak stedfast thare awne richtuisnes, ar nocht subiect to the richtuisnes of God. ⁴ For the end of the law is Crist, to richtuisnes to ilkman that beleues. ⁵ For Moyses wrate, † For the man that sall do richtuisnes that is of the law, sall leef in jt. ⁶ Bot the

† For the man that sal do.) That is to say, throw outward werkis he eschapiss the outward pwnishment of the law, bot that is nocht in the consciens before God.

Roma. ix. b. Gall. iii. b.

Math. v. b. Leui. xviii. a. Gall. iii. b.

ix. 29. before saide: *prædixit*.

30. followit: P., 'sueden.'

31. followand: P., 'suynge.'

32. offendit aganes: P., 'spurneded azens'; *offenderunt in*. Rh., 'stumbled at.'

33. staan of sclandire: *petram scandali*.

x. 1. the will: Vg., *voluntas quidem*.

2. lufe: similarly Wy., P. Vg., *amulationem*. Rh., 'zeal.' science: P., 'kunnyng.'

3. nocht knawand: P., 'vnknowynge'; *ignorantes*. Abp. Ham. (p. 48), 'Miskening the rychteousnes of God, and willing to maintene thair awin rychteousnes, thai ar nocht subdewit to the rychteousnes that is of valour afore God.'

richtuisnes that is of beleue, sais thus, Say thou
nocht in thi hart, Quha sal ascend into heuen?
Deutro. xxx. that is to say, to leid down Crist; ⁷ Or quha sal
e. ga doun into helle? that is to agane call Crist fra
deid. ⁸ Bot quhat sais the scripture? The word is
nere in thi mouthe, and in thi hart; this is the word
of beleue, quhilk we preche. ⁹ That gif thou knaw-
leche in thi mouthe the Lord Crist Jesu, and beleues
in thi hart, that God raasit him fra deid, thou salbe
saaf. ¶ ¹⁰ † For be hart men beleues to richtuisnes,
Esaie xxviii. bot be mouth knalecheing is made to heile. ¹¹ For
c. quhy scripture sais, Ilk that beleues in him, sal
Joell. ii. f. nocht be confonndit. ¹² And thare is na distinctioun
Actis ii. b. of Iew and of Greke; for the sammin Lord of alle
and xxii. b. is riche in all, that inwartly callis him. ¹³ For ilk-
man quha euir sal inwartlie call the name of the
Lord, salbe saaf. ¹⁴ How than sall thai inwartlie
call him, into quham thai haue nocht beleuet? or
how sal thai beleue to him, quham thai haue nocht
herde? Or how sal thai here, without a prechour?
¹⁵ And how sal thai preche, bot gif thai be send?
Esaie lii. b. As it is writtin, How faire ar the feet of thame that
prechis pece, of thame that prechis gude thingis.
F. 112 v. ¹⁶ Bot nocht almen obeyis to the evangele. For Esaie
Esaie liii. a. sais, Lord, quha beleuet to oure hering?
Joh. xii. c. ¹⁷ Tharfor
faith is of hering, bot hering be the word of Crist.

† For be hart
men belewiss
to rychtwis-
ness.) The
beleif of the
hart gangis
befor the
knewleging
of the
mouthe, ellis
wer the
wordiss of
the mouthe
playnne ypo-
crisy; for
the kyng-
domme of
God Iyis
nocht in
wordis, bot
in power, i.
Cor. iiiii.

x. 6. *ascend*: P., 'stie'; *ascendet*.

7. to agane call: P., 'to aȝen clepe'; *revocare*.

9. That gif: *Quia si*. Abp. Ham. (p. 138), 'Gif thow confessis Jesus with thi mouth, that he is the Lord, and throwis with thine hart that God has raisit him fra the dede, thow sal be saiffit.'

10. knalecheing is made to heile: *confessio fit ad salutem*.

12. And: Vg., *enim*. inwartly callis: P., 'inwardli clepen'; *invocant*. And similarly in vv. 13, 14, *invocaverit, invocabunt*.

14. How than: Abp. Ham. (p. 241), 'Quhow can men mak invocatioun and prayer to God in whom thai have na beleif?'

16. evangele: P., 'gospel.'

¹⁸ Bot I say, Quhethir thai herde nocht? Yis, suthlie, the word of thame went out into all erde, and thar wordis into the endis of the warld. ¶ Psal. xviii. a.
¹⁹ Bot I say, Quhethir Israel knew nocht? First Deut. xxxii. c. Moyses sais, I sal leid you to jnvy, in al folk; into ane vnwise folk, I sal send yow into wrathe.
²⁰ And Esaie is bald, and sais, I am fundin of men Esaie lii. c., lxv. a., and lxv. b. that sekis me nocht; opinlie I apperit to thame, that askit nocht me. ²¹ Bot to Jsrael he sais, All day I strecht out myn handis to a pepile that beleuet nocht, bot agane said me.

xi chapture.

Tharfore I say, Quhethir gif God has put away his pepile? God forbede. For I am ane Israelite, of the sede of Abraham, of the lynage of Beniamyn.
² Gode has nocht put away his pepile, quhilk he iii. Reg. xix. c. before knew. Quhethir ye wate nocht, quhat the scripture sais in Helie? How he prais God aganes Israel, ³ Lord, thai haue slayn thi prophetis, thai haue vndire deluit thin altaris, and I am left allaan, and thai seek my lijf. ⁴ Bot quhat sais Goddis ansuere to him? I haue left to me vij thousandis of men, that haue nocht bowit thare kneis before Baal. iii. Reg. xix. d.
⁵ Sa tharfore alsa in this tyme, the relefis ar made

x. 18. **Yis, suthlie**: similarly P. Vg., *Et quidem*. Wy., 'And sothli.'

19. **to jnvy**: *ad æmulationem*. **in al folk**: apparently reading *omnem*. Vg., *in non gentem*. P., 'that 3e ben no folc.' Rh., 'in that which is not a nation.'

21. **bot agane said me**: Clem., *et contradicentem*. Sixt. adds *mihi*. Wy., 'but a3en seyinge.'

xi. 1. **For I am**: Vg., *Nam et ego*. Rh., 'for I also am.' **of the lynage**: *de tribu*.

3. **vndire deluit**: P., 'vndurdoluun'; *suffoderunt*.

5. **relefis**: *reliquia*.

Deut. ix. a. saaf, be the chesing of the grace of Gode. ⁶ And gif it be be the grace of God, it is nocht now of werkis; ellis grace is nocht now grace. ⁷ Quhat than? Israel has nocht gottin this that he soucht, bot electioun has gottin; and the vthir ar blindit. ⁸ As jt is writtin, God gave to thame a spirit of compunctiounn, een that thai se nocht, and eris, that thai here nocht, til (a) into this day. ⁹ And Daid said, Be the burde of thame made into a girn before thame, and into taking, and into sclanndire, and into yelding to thame. ¹⁰ Be the een of thame made myrk, that thai se nocht; and bow (b) thou doun algatis the back of thame. ¹¹ Tharfor I say, Quhethir thai offendit sa, that thai suld fall doun? God forbede. Bot be the gilt of thame heil is made to hethin men, that thai follow thame. ¹² That gif the gilt of thame be richessis of the warld, and the making lesse of thame are richessis of hethin men, how mekile maire the plentee of thame? ¹³ Bot I say to yow, hethinmen, For als lang as I am apostile of hethinmen, I sall honour my mynistrie, ¹⁴ Gif in ony maner I stere my flesch for to follow, and that I mak sum of thame saaf. ¹⁵ For

Esaie vi. d.
Actis vii. g.
Psal. lxxviii. d.

Roma. i. a.
i. Timo. ii. a.
ii. Timo. i. a.

(a) *til* added above the line.

(b) After *bow*, *the* deleted; *thou* added above.

xi. 5. **grace of Gode**: so Wy., P. Vg., *gratia*, without *Dei*; and so in next verse.

6. **And gif it be be the grace of God**: Vg., *Si autem gratia*.

9. **a girn**: P., 'a gryn'; *laqueum*. **before thame**: reading *coram ipsis* with St., Sixt. Clem. omits. **into taking**: P., 'in to catchyng'; *in captionem*. Rh., 'for a trap.'

10. **made myrk**: P., 'maad derk'; *obscurantur*. **bow thou doun algatis**: *semper incurva*.

11. **that thai follow thame**: P., 'that thei sue hem'; *ut illos emulentur*. Rh., 'that they may emulate them.'

13. **For als lang as**: Vg., *Quamdiu quidem*. Rh., 'as long verily as.'

14. **I stere**: *provocem*. **for to follow**: *ad emulandum*.

gif the lose of thame is the reconceling of the F. 113 r.
 world, quhat is the taking vp, bot lijf of deidmen?
¹⁶ For gif a litil part of that that is taastit be haly,
 the haal gobet is haly; and gif the rute is hali, alsa Esaie lxx. b.
 the branches. ¹⁷ Quhat gif ony of the branches ar
 brokin, quhen thou was ane wyld olive tre, art gravet
 amang thame, and art made fallow of the rute, and
 of the fatnes of the oliue tre; ¹⁸ Will thou nocht
 haue glorie aganes the branches. For gif thou Jere. xi. e.
 glories, thow beris nocht the rute, bot the rute
 thee. ¹⁹ Tharfore thou sais, The brannches ar brokin,
 that I be grauēt in. ²⁰ Wele, for vnbeleue the
 branches ar brokin; bot thou standis be faith. Will
 thou nocht sauour hie thing, bot drede thou, ²¹ For Ecclesiast.
vii. c.
 God sparit nocht the kindlie brannches, or perauen-
 ture nouthir he spaire thee. ²² Tharfore se the
 gudnes, and fersnes of God; ye, the feersnes into
 thame that feldoun, bot the gudnes of God into
 thee, gif thou duellis in gudnes, ellis alsa thou salbe
 cuttit doun. ²³ Ye, and thai salbe set in, gif thai
 duelle nocht in vnbeleue. For God is mychtj, to
 set thame in agane. ²⁴ For gif thou art cuttit doun
 of the kindelie wyld oliue tre, and aganes kynde art
 sett into a gude olyue tre, how mekile maire thai
 that ar be kynde, salbe grauēt in thar olyue tre?

xi. 15. the taking vp: *assumptio*. of deidmen: *ex mortuis*.

16. a litil part of that that is taastit: *delibatio*; Rh., 'the first fruit.' the haal gobet: *massa*.

17. gravet: P., 'graffid'; *insertus*. fallow: P., 'felowe'; *socius*. Rh., 'partaker.'

20. will thou nocht sauour hie thing: *noli altum sapere*; AV., 'be not high minded.' J. Ham. (Cath. Traict., sig. V, 1 v.), 'Thou standis be faith. Be not ouer heich in yj auin consait to feir.'

21. the kindlie brannches: *naturalibus ramis*.

22. fersnes: P., 'fersnesse'; *severitatem*.

23. salbe set in: *inserentur*. agane: P., 'eftsoone.'

24. aganes kynde: *contra naturam*. be kynde: *secundum naturam*.

25 Bot, brether, I will nocht that ye vnknaw this
 Luc. xxi. c. myserie, that ye be nocht wise to youre self; for
 blindnes has (a) fallin a party in Israel, till that the
 plentee of hethinmen entrit, 26 And sa all Israel
 Psal. xlii. a. suld be made saaf. As it is writtin, He sal cum
 Esaie lix. c. of Syon, that sal delyuer, and turn away the wickit-
 nes of Jacob. 27 And this testament to thame of
 me, quhen I sal do away thare synnis. 28 Eftire
 the evangel thai ar ennimyes for you, bot thai ar
 maast dere worthe be electioun for the fadris. 29 And
 the giftis and the calling of God ar without for-
 thinking. 30 And as (b) sum tyme alsa ye beleuet nocht
 to God, bot now ye haue gettin mercy for the vn-
 beleue of thame; 31 Sa and thir now beleuet nocht
 Sapientie into your mercy, that alsa thai get mercy. 32 † For
 xvii. a. God closit togiddir althingis in vnbeleue, that
 he haue mercy on alle. 33 O! the hienes of the
 richessis of the wisdome and of the cunningg of
 God; † how incomprehensibile ar his domes, and his
 wayis ar vncersabile. 34 For quhy quha knew the
 wit of the Lord, or quha was his consaloure? 35 Or
 Sapie. x. d. quha first gafe to him, and it salbe quit to him?
 Esaie xliiii. b. 36 For of him, and be him, and in him ar althingis.
 i. Cor. ii. b. To him be glorie into warldis of warldis. Amen.
 Ro. xvi. e.

(a) After *has*, a *part* deleted. (b) *as* added above the line.

xi. 25. a party: P., 'a parti'; *ex parte*.

28. Eftire the evangel: Vg., *Secundum evangelium quidem*.
 be electioun: *secundum electionem*.

29. the calling: P., 'the cleping'; *vocatio*. forthinking:
pœnitentia.

31. Sa and thir now: *Ita et isti nunc*; Rh., 'So these also now.'

32. closit togiddir: *conclussit*.

33. cunningg: *scientia*. his domes: *judicia ejus*. vncersabile: *investigabiles*.

34. For quhy quha: *Quis enim*. the wit: *sensum*.

35. first: P., 'formere'; *prior*.

36. into warldis of warldis: reading, with St., Sixt., *in sæcula sæculorum*. Hent., Clem. omit *sæculorum*.

† For God
 hed closit
 wp.) That
 he heir callis
 vnbeleif, he
 callis it
 synn in
 the epistill
 to the Galla-
 thians, say-
 ing, The
 scripture hes
 schet up all
 vndir sin,
 that the pro-
 mise schuld
 cum be faith
 onn Jesus
 Crist, Gal.
 iii. Schortly,
 the menyng
 is that God
 will haue all
 the warld
 dettouris
 vnto him, to
 the jntent
 that na
 fleshe suld
 half in it self
 to rejoiss,
 bot that his
 mercy and
 promiss may
 half the pre-
 eminence.
 And lik as all
 mankynde
 was subdewit
 to synn, ewin
 sua throu
 Christ thai
 may be par-
 takers of his
 mercy alss
 mony hes
 belewiss onn
 him.

† How im-
 comprehen-
 sibile ar.)
 Thought a
 man may tell
 furth ande
 schaw the
 judgements
 of Goddis
 mouth, that
 is to say, his
 worde, has
 Daud sayis,
 Psal. cxviii.,
 neurtheless
 God hes
 other secret
 judgmentis
 and consel-
 lis quhilkis
 ar greit, and
 cann nocht
 be expressed,
 Sapi. xvii.;
 for he dois

The xii chapture.

mony thingis
quhair of he
wil nocht
mak uss of
counsall,
nother be-
cummis it to
ony Christin
man to be
curious in
seearching of
sick thingis
as ar nocht
expressit in
the scripturis
of God. As
for anne
exempill.
Quhat haif
we ado to
seearch the
cause quhy
God con-
dampned
anne mann
and nocht an-
other? quhy
he makis a
man ryche
and another
pur? and
sa furth.
Quha hes
south out
his secreit
wayis or
knewin his
prevy
mynde? As
for the out-
ward wayis
of Goddis
worde, the
propheetis
hes beynne
euir desyr-
ous of them,
ande hes
openit them,
as thou
reidis throu
out all the
scripture.
And efter
the samen
maner dois
Paul say that
we haif the
mynde of
Christ, i.
Cor. xi., that
is to saye,
be his worde
we know
quhat his
will is, ande
quhat he re-
quiris of us,
bot na
fourther.

✠ Tharfor, brether, I beseke you be the mercy of
God, that ye gefe your bodijs a leevand sacrifice, halie,
plesand to God, and your service resonabile. ² And
will ye nocht be conformit to this warlde, bot be ye
reformit in newnes of youre witt, that ye preef quhilk
is the will of God, gude, and wele plesing, and perfite.
³ For I say be the grace that is gevin to me, to all
that ar amang you, that ye sauour nocht mair than
it behuvis to sauour, bot for to sauour to sobirnes;
and to ilkman, as God has departit the mesure of
faith. ✠ ✠ ⁴ For as in aa body we haue mony mem-
bris, bot all the membris has nocht the sammin deed;
⁵ Sa we mony ar aa body in Crist, ✠ and ilk ar mem-
bris aan of ane vthir. ⁶ Tharfor we that haue giftis
dyuersand, eftire the grace that is gevin to vs, outhir
prophecie, eftir the resoun of faith; ⁷ Outhir service, in
mynistring; outhir he that techis, in teching; ⁸ He that
exhortis, in exhorting; he that gevis, in sympilenes;

F. 113 v.
Philip. iii. c.
Eph. v. b.
ii. Tessa. iii. c.
a.
Ecclesi. iii.
c. Roma. xiii.
a.
i. Cor. viii.
a.
ii. Cor. xii. b.
Eph. iii. b.
i. Cor. xiii.
a.
Actis ii. e.

xii. 1. and your service resonabile: Vg., *rationabile obsequium*, without conjunction. J. Ham. (Cath. Traict., f. 95 v.), 'I beseik zou brethrene for ye mercie of God yat ze offer zour bodeis ane lyuelie sacrifice, halie and aggreabill vnto God.'

2. in newnes of youre witt: *in novitate sensus vestri*; Abp. Ham. (p. 259), 'Be ye chaungit throw the renewing of your mynd, that ye may preife quhat is that gud, that plesand, and perfite will of God.'

3. that ye sauour nocht mair: *non plus sapere*. Abp. Ham. (p. 6), 'Be that grace of God that is gevin to me, I say till all that is amang yow, that na man seik mair than it behoiffis him to seik, bot to inquire thai thingis that ar sufficient for him to know, and everilk man as God hes gevin ane mesour of faith.'

5. we mony ar aa body: Abp. Ham. (p. 171), 'We quhilk ar into nowmer mony, is bot ane body in Christ.'

6. dyuersand: P., 'dyuersynge'; *differentes*. eftir the resoun of faith: *secundum rationem fidei*. Rh., 'according to the rule of faith.'

8. He that exhortis, in exhorting: P., 'he that stireth softli, in monestyng.' Similarly Wy.; *qui exhortatur in exhortando*.

Eccles.
xxxii. a.
Deut. xv. b.
Amos v. b.

i. Pet. ii. b.
Ecc. xxxi. c.

Heb. xiii. a.

Phi. ii. a.
Prouerb. iii.
a.
Esa. v. c.
Prouerb. xx.
c.
i. Peter iii. d.

ii. Cor. viii.
c.
Heb. xii. c.

Deutro.
xxxii. e.
Prouerb.
xxv. d.

he that is souerane, in besynes; he that has mercy, in glaidnes. ⁹ Lufe without fenyeing, haatand euile, drawand to gude; ¹⁰ Jlk cum before to honour vthir; luvand togiddire the charitee of bretherhede; ¹¹ Nocht slaw in besynes, feruent in spirit, † seruand to the Lord, ¹² Joyand in hope, pacient in tribulatioun, besy in prayer, ¹³ Gevand gude to the needis of sanctis, kepand hospitalitee. ¹⁴ Blesse ye men that persewis you; blesse ye, and will ye nocht curse; ¹⁵ For to ioy with men that ioyis, for to wepe with men that wepis. ¹⁶ Feel ye the sammin thingis (a) togiddir; nocht sauoring hie thingis, bot consenting to meke thingis. ✠ ✠ Will ye nocht be prudent anentis your self; ¹⁷ To na man yeeld-and euile for euile, bot prouide ye gude thingis, nocht aanlie before God, bot also before almen. ¹⁸ Gif it may be done, that that is of yow, haue ye pece with almen. ¹⁹ Ye maast dere brether, nocht defendand your self, bot gefe ye place to jre; for it is writtin, The Lord sais, To me veniance, and I

† Seruand
the Lord.)
Sum text
sais thus,
Serue the
tyme, or apl
your selfis to
the tyme.

(a) After *thingis*, *Will ye nocht be prudent anentis yourself* deleted.

xii. 8. *he that is souerane, in besynes: qui præest in solitudine*; Rh., 'he that ruleth, in carefulness.'

9. *without fenyeing: sine simulatione*. Abp. Ham. (p. 73), 'Lat our lufe be without dissimulatioun or fenyetnes.'

10. *Jlk cum before to honour vthir*: P., 'Eche come bifore to worschipe othere'; *Honore invicem prævenientes*. *luvand togiddire the charitee*: reading, with St., Sixt., Hent., *charitatem*. Clem., *charitate*. RV., 'in love of the brethren,' &c.

11. *in besynes: solitudine*.

12. *besy: instantes*.

13. *gevand gude: communicantes*.

16. *Will ye nocht be prudent, &c.: Nolite esse prudentes apud vosmetipsos*; Rh., 'Be not wise in your own conceit.'

17. *prouide ye*: P., 'purueye 3e'; *providentes*.

18. *that that is of yow: quod ex vobis est*; RV., 'as much as in you lieth.'

19. *jre*: P., 'wraththe.'

{ Sal gadyr
togiddir
oles.) That
is to say, be
he cherit-
ible dalyng
with him
hou sall
ause him to
be displeasit
at him self
hat euir he
lyd the ony
:wil.

sal quite. ²⁰ Bot gif thin ennimy hungiris, feed thou him; gif he threstis, geue thou drink to him; for thou doand this thing † sal gader togiddire coles on his hede. ²¹ Will thou nocht be ouircummin of euile, bot ouircum thou euile be gude. †

The xiii chapture.

Everie saule be subiect to hieare poweris. For thar is na powere bot of God, and tha thingis that ar of God, ar ordanit. ² Tharfore he that aganestandis powere, aganestandis the ordinance of God; and thai that aganestandis gettis to thame self dampnatioun. ³ For princis ar nocht to the dreed of gude werk, but of euile. Bot will thou (a) dreed nocht powere. Do thou gude thing, and thou sal haue loving of it; ⁴ For he is the mynister of God into gude. Bot gif thou dois euile, drede thou; for nocht without cause he beris the suerde, for he is the mynister of God, vengeare into jre to him that

Sap. vi. a.
i. Pet. ii. b.

F. 114 r.

(a) After *thou*, *that thou* deleted.

xiii. 1. **Everie saule**, &c. : Abp. Ham. (p. 80), 'Everilk man submit him self to the auctoritie of hear powaris, for thair is na powar bot of God.' **tha thingis that ar of God, ar ordanit** : similarly Wy., P., reading and punctuating with St., Sixt., Hent., and Rh., *quæ autem sunt a Deo, ordinata sunt*; but Clem., *quæ autem sunt, a Deo ordinata sunt*. So RV., 'and the *powers* that be are ordained of God.'

2. **he that aganestandis** : *qui resistit*. Abp. Ham. (p. 80), 'quha resistis to the powar, resistis to Goddis ordinance'; and (p. 83), 'Quasaevir resistis the auctoritie of the king, he resistis the ordinatioun of God. And thai that resistis sall resaif to thame self dampnatioun.'

3. **Bot will thou dreed nocht** : P., 'But wilt thou that thou drede not'; *Vis autem non timere*. **loving** : P., 'preisying'; *laudem*. Abp. Ham. (p. 167), 'Wald thow nocht feir the powar? do gud and thou sal haue louing of it.'

4. **of God** : Vg. adds *tibi*. **jre** : P., 'wraththe'; and so in next verse.

Math. xvii.
d. ande xxii.
c.

Gall. vi. a.
i. Timo. i. a.
Exo. xx. c.
Deut. v. c.

Leui. xix. c.
Math. xxii.
d.

i. Cor. xiii. a.

i. Tessa. v.
a.

dois euile. ⁵ And tharfor be nede be ye subiect, nocht aanlie for jre, bot alsa for conscience. ⁶ For tharfor ye geue tributis, thai ar the mynisteris of God, and seruiss for this sammin thing. ✠ ⁷ Tharfor yeeld ye to almen dettis, to quham tribut, tribut, to quham toll, toll, to quham drede, drede, to quham honour, honour. ✠ ⁸ To na man aw ye ony thing, bot that ye lufe togiddir. For he that luvis his nechbour, has fulfillit the law. ⁹ For, Thou sal nocht do licherie, Thou sal nocht sla, Thou sal nocht steill, Thou sall nocht say fals witnessing, Thou sal nocht couate the thing of thi nechbour, and gif thare be ony vthir comandment, it is instorit in this word, Thou sal lufe thi nechbour as thi self. ¹⁰ The lufe of nechbour wirkis nocht euile; tharfor lufe is the fulfilling of the law. ✠ ✠ ¹¹ And we knaw this tyme, that the hour is now, that we ryse fra slepe; for now oure heil is nerere, than quhen we beleuet. ¹² The nycht went before, bot the day has nerit. Tharfore cast we away the werkis

xiii. 6. **tributis**: omitting *et*=also. **thai ar**: Vg. adds *enim*.

7. **toll**: *vectigal*; Wy., 'tol, or custom for thingis borun aboute.' Abp. Ham. (p. 81), 'Gyf to all men quhat ye ar awand to thame, tribute to quhome it belangis to, custome to the customaris, reverence, dredour, and honour to quhome ye ar haldin. [Ver. 8] Be awand na thing, bot everilk man to lufe ane ane other amang your self.'

8. **he that luvis**: Abp. Ham. (p. 71), 'He that luffis his nychbour, fulfyllis the hail law.'

9. **the thing of thi nechbour**: similarly Wy., P.; but Vg., *non concupisces*, without addition. **comandment**: P., 'maundement.' **is instorit**: Wy., 'is instorid, or enclosid'; *instauratur*. Abp. Ham. (p. 72), 'Thow sal nocht commit adultery, thow sall nocht steil, thow sall nocht beir fals witnes, thow sall nocht covit onything fra thi nychtbour, and gif thair be ony uther command it is comprehendit in this word: Thow sall lufe thi nychbour as thi self.'

11. **And we knaw this tyme**: Vg., *Et hoc scientes tempus*. Rh., 'And that, knowing the season.'

12. **went before**: *præcessit*; Rh., 'is passed.'

† And do ye
nocht the
besyness,
&c.) Euiry
mann may
mak honest
prouisiounn
for his body
and vse the
creaturis of
Gode, for tha
ar all gude,
andena thing
to be refusit
that is re-
ceauit with
gewing of
thankis, i.
Timo. iiii., as
lang as tha
vse thame for
necessite,
and nocht
for lustis of
the fleische.

† Ilk mann jn-
creass in his
witt.) That
is to say,
lat him not
wawer and
doutt in his
conscience,
bot be
suire that
before God
it is na syn
quhyddir he
eate or eate
not.

† He that
vndirstandis
the day, &c.)
The apostill
in this chap-
ture speakis
of them that
ar yit waik
and hes not
attaneid vnto
the knowleg
of the libertie

of mirknessis, and be we clethit in the armouris of licht. ¹³ As in day gang we honestlie, nocht in superflue feestis and drunkennessis, nocht in beddis and vnchastiteis, nocht in strijf and in jnvy; ¹⁴ Bot be ye clethit in the Lord Jesu Crist, † and do ye nocht the besynes of the flesch in desires.

Coll. iii. a.
Luc. xxi. d.
i. Cor. vi. b.
Ephe. v. a.
Jac. iii. c.
Gall. v. c.
ii. Pet. ii. b.

The xiiii chapture.

Bott tak ye a seekman in beleue, nocht in demyngis of thoughtis. ² For ane vthirman beleues that he may ete all thingis; bot he that is seek, ete wortis (or caal). ³ He that etis, despise nocht him that etis nocht; and he that etis nocht, deme nocht him that etis. For God has takin him to him. ⁴ Quha art thou, that demys ane vtheris seruand? To his Lord he standis, or fallis fra him. Bot he sal stand; for the Lord is mychtj to mak him perfite. ⁵ For quhy aan demys a day betuene a day, ane vthir demys ilk day. † Ilk man encresse in his witt. ⁶ † He that vndirstandis (a) the day, vndirstandis to the Lorde. And he that etis, etis to the Lord, for he dois thankngis to God. And he that

Jaco. iiii. b.

(a) Before *the*, to deleted.

xiii. 12. of mirknessis: P., 'of derknessis'; *tenebrarum*. the armouris: Wy., P., 'the armeris'; *arma*.

13. superflue feestis: *comessationibus*; Wy., 'ofte etyngis.' in beddis: *in cubilibus*; Wy., 'in couchis.'

14. do ye nocht the besynes of: *curam ne feceritis*; Rh., 'make not provision for.'

xiv. 1. demyngis: *disceptationibus*.

2. beleues: P., 'leueth'; *credit*. wortis (or caal): Wy., 'wortis, or potage'; *olus*.

4. to mak him perfite: *statuere illum*.

5. encresse in his witt: *in suo sensu abundet*.

6. vndirstandis: *sapit*.

etis nocht, etis nocht to the Lord, and dois thank-
 ingis to God. ⁷ For na man of vs leeues to him
 self, and na man deis to him self. ⁸ For quhethir
 we leef, we leeue to the Lord; and quhethir we
 de, we dee to the Lord. Tharfore quhethir we
 leeue or we dee, we ar of the Lord. ⁹ For quhy
 for this thing Crist was deid, and raase agane, that
 he be Lord baith of quick men and of deid. ¹⁰ Bot
 quhat demys thou thi bruther? or quhy lichtlies thou
 thi bruther? for all we sal stand befor the tribunale
 (or sete of jugement) of Crist. ¹¹ For it is writtin,
 I leeue, sais the Lord, for to me ilk kne salbe
 bowit, and ilk tonng sal knowleche to God. ¹² Thar-
 for ilk of vs sal yeeld reknyng to God for him self.
¹³ Tharfore na maire deme we ilk vthir; bot maire
 deme ye this thing, that ye put nocht hurting, or
 slanndire, to a bruther. ¹⁴ I wate and traist in the
 Lord Jesu, that na thing is vnclene be him, bot to
 him that demys ony thing to be vnclene, to him it
 is vnclene. ¹⁵ And gif thi bruther be made soroufull
 in conscience for mete, now thou walkis nocht estire
 charitee. Will thou nocht throw thi mete tyne him,
 for quham Crist deit. ¹⁶ † Tharfore be nocht our
 gude thing blasphemyt. ¹⁷ For quhy the realmme of

in Christ,
 and tharfor
 he judgis al
 to the best in
 thaim. Bot
 quhair as he
 repreiffit the
 Gallathians
 for putting
 differens be-
 tuix anne day
 and another,
 the caus is
 this, thai had
 receauit the
 knowlege of
 Christ, and
 wer turnit
 bak agaynne
 vnto sick
 waik ande
 begerly tra-
 ditionns as
 tha thame
 selfis had
 knowleg
 affor to be of
 na walour;
 and thairfor
 reprewit he
 them becauss
 tha pat sick
 traist in
 thamme,
 and were
 become
 ypocrites.

† Tharfor be
 nocht our
 gud thing,
 &c.) The
 gospel of

xiv. 10. Bot quhat demys thou: Vg., *Tu autem quid iudicas*.
 lichtlies: P., 'dispisist'; *spernis*. the tribunale (or sete of
 jugement): Wy., P., 'the trone'; *tribunal*. This looks like a
 rendering of the Vulgate on the part of Nis., independent of
 Wy. or P.

12. reknyng: P., 'resoun'; *rationem*.

13. hurting: *offendiculum*; Rh., 'a stumbling-block.'

14. I wate and traist: Burne (f. 21 v.), 'I knau and am per-
 suadit be the lord Iesus that thair is nathing vnclene of itself.'
 bot to him: P., 'no but to him'; *nisi ei*.

15. soroufull: P., 'sori.' Will thou nocht . . . tyne: P.,
 'Nyle thou . . . lese.'

17. realmme: P., 'rewme.' Abp. Ham. (p. 256), 'the kingdome
 of God is rychteousnes, paice and joye in the haly spreit.'

Christ is our
god thing.
Now the
occasionn
gahy it
is ewil
spokin of, is
becauss that
thai quhilk
use the
liberte of it
do oft tymes
it to the
offence of
sick as yit ar
walk, and
bes na know-
lege thair of.

God is nocht mete and (a) drink, bot richtuisnes and pece and ioie in the Hali Gaast. ¹⁸ And he that in this thing seruis Crist, plesis God, and is preuet to men. ¹⁹ Tharfore follow we tha thingis that ar of pece, and kepe we togiddire tha thingis that are of edificatioun. ²⁰ Will thou nocht for mete destroy the werk of God. For al thingis ar clene, bot it is euile to the man that etis be offending. ²¹ It is gude nocht to ete flesch, and to drink nocht wijne, nouthir in quhat thing thi bruther offendis, or is sclanndrit, or is made seek. ²² Thou that has faith anentis thi self, haue thou before God. Blessit is he that demys nocht him self in that thing that he preues. ²³ For he that demys, is dampnit, gif he etis; for it is nocht of faith. And al thing that is nocht of faith, is synn.

Titum i. c.

i. Cor. viii. b.

Titum i. c.

The xv chapture.

Bot we saddit men aw to sustene the febilnes of seek men, and nocht pleise to our self. ² Ilk of vs pleise to his nechbour in gude to edificatioun.

³ For Crist plesit nocht to him self, as it is writtin, Gall. vi. a.

(a) *and* written above *nor* deleted.

xiv. 18. *is preuet*: *probatus est*.

19. *follow*: P., 'sue.' *togiddire*: *in invicem*; Rh., 'one toward another.'

21. *offendis*: reading, with some MSS., *offendit*. Vg., *offenditur*.

23. *demys*: *discernit*; Rh., 'discerneth.' **And al thing**: Abp. Ham. (p. 125), 'Quhatsaevir is nocht of faith, the same is syn.'

xv. 1. *saddit men*: P., 'saddere men'; *firmiores*. Rh., 'that are the stronger.'

2. *Ilk of vs*: so reading with some MSS.; but Clem., *vestrum*. Rh., 'Let every one of you.'

3. *as it is writtin*: similarly P.; but Wy., 'but, as it is writun,' with Vg., *sed sicut scriptum est*.

The repreues of men despysand thee, fell on me.
 Psal. xlviii. b. Roma. iii. d. i. Mach. xii. b. ✠⁴ For quhat euir thingis ar writtin, tha ar writtin to oure teching, that be pacience and confort of scripturis we haue hope. ⁵ Bot God of pacience and of solace geue to you to vndirstand the sammin thing, ilk into vthir eftire Jesu Crist, ⁶ That ye of (a) aa will with aa mouth wirschip God and fadere of oure Lord Jesu Crist. ⁷ For quhilk thing tak ye togiddire, as alsa Crist tuke yow into the honour of God. ⁸ For I say, that Jesu Crist was a mynister of circumcisioun for the treuth of God, to conferme the promissionnis of fadris. ⁹ And hethinmen aw to honour God fore mercy; as it is writtin, Tharfore, Lord, I sal knowleche to thee amang (b) hethinmen, and I sal sing to thi name. ¹⁰ And eftsone he sais, Ye hethin men, be ye glaid with his pepile. ¹¹ And eftire, All hethinmen, loue ye the Lord; and al pepilis, magnifie ye him. ¹² And eftsone Esaie sais,

(a) of written above, *with* deleted.

(b) Before *amang*, before *hethinmen* deleted.

xv. 3. the repreues of men despysand thee: *improperia impropertantium tibi*; Rh., 'the reproaches of them that reproached thee.'

4. quhat euir thingis ar writtin: Gau (p. 28), 'al thyngis quhilk ar vrytne thay ar vritine for our instruccione that we suld haif ane fast hop throw consolacione of the scripturs.'

5. to vndirstand the sammin thing, ilk into vthir: *idipsum sapere in allerutrum*. Rh., 'to be of one mind one toward another.'

6. ye of aa will: Abp. Ham. (p. 4), 'Al ye beand of ane mynd may with ane mouth honour God.'

7. tak ye togiddire: *suscipite invicem*; Rh., 'receive one another.'

8. the promissionnis: Wy., P., 'the biheestis'; *promissiones*.

9. aw to honour: so P., 'owen to onoure.' Vg., *gentes autem super misericordia honorare Deum*.

10. eftsone: P., 'eft'; *iterum*.

11. eftire: P., 'eft'; *iterum*. loue: P., 'herie'; *laudate*.

Thar salbe a rute of Jesse, that sal ryse vp to F. 115 r.
 gouerne hethinmen, and hethinmen sal hope in him.
¹³ And God of hope fulfill you in all ioie and pece
 in beleving, that ye encesse in hope and virtue of
 the Haligaast. X ¹⁴ And, brether, I myself am cer-
 tane of yow, that alsa ye ar full of lufe, and ye ar
 fillit with all cunnyng, sa that ye may monest ilk
 vthir. ¹⁵ And, brether, maire baldlie I wrate to you
 a party, as bringand you into mynd, for the grace
 that is gevin to me of Gode. ¹⁶ That I be mynister
 of Crist Jesu amang hethinmen, hallowand the gospel
 of God, that the offring of hethinmen be acceptit,
 and hallowit in the Haligaast. ¹⁷ Tharfore I haue
 glorie in Crist Jesu to God. ¹⁸ For I dar nocht Actis iii. b.
ii. Pet. i. d.
 speke ony thing of tha thingis, quhilk Crist dois
 nocht be me, into obedience of hethinmen, in word
 and deedis, ¹⁹ In virtue of taknis and gret wonndris,
 in virtue of the Haligast, sa that fra Jerusalem be
 cumpas till to the Jllirie see I haue fillit the gospell
 of Crist. ²⁰ And sa I haue prechit this gospell,
 nocht quhare Crist was namet, or perauenture I big
 vpon ane vtheris ground, ²¹ Bot as it is writtin, For Esaie lii. c.
 to quham it is nocht tald of him, thai sal se, and
 thai that herd nocht, sal vndirstand. ²² For quhilk
 thing I was full mekile lettit to cum to you, and I

xv. 12. **that sal ryse vp**: similarly P. Vg., *et qui exsurget*. Rh., 'and he that shall,' &c.

13. **fulfill**: *repleat*.

14. **I myself am**: Vg., *et ego ipse*. Rh., 'And I myself also.' **monest**: *monere*.

15. **a party**: P., 'a parti'; *ex parte*. See also 'in party,' ver. 24.

19. **be cumpas**: *per circuitum*. **till to the Jllirie see**: similarly P., 'to the Illirik see.' Vg., *usque ad Illyricum*. Wy., 'vnto Illiryk.'

20. **or perauenture I big**: P., 'lest Y bilde.'

22. **I was full mekile lettit**: P., 'Y was lettid ful myche,' disregarding *et*=also. Vg., *propter quod et impediabar plurimum*.

Actis xi. c.
i. Cor. xvi. a.
ii. Cor. viii.
a. and ix. a.
i. Cor. ix. b.
Gal. vi. c.

i. Cor. xiii.
c.

am lettit till to this tyme. ²³ And now I haue nocht ferther place (a) in thir cuntreis, bot I haue desire to cum to you, of mony yeris that ar passit. ²⁴ Quhen I begynn to passe into Spanye, I hope that in my ganging I sall se you, and of you I salbe led thiddire, gif I vse you the first in party. ²⁵ Tharfore now I sal passe furth into Jerusalem, to mynister to sanctis. ²⁶ For Macedone and Achae haue assayit to mak sum gift to puremen of sanctis, that ar in Jerusalem. ²⁷ For it pleisit to thame, and thai ar dettouris of thame; for gif hethinmen be made part takaris of thar spirituale thingis, thai aw als a in fleschlie thingis to mynister to thame. ²⁸ Tharfore quhen I haue endit this thing, and haue assignit to thame this fruit, I sal pas be you into Spanye. ²⁹ And I wate, that I cummand to you, sal cum into the abonndance of the blessing of Crist. ³⁰ Tharfore, brether, I beseke you be oure Lord Jesu Crist, and be charitee of the Haligaast, that ye help me in your praieris to the Lord, ³¹ That I be delyuerit fra the vnfaithfulmen, that ar in Judee, and that the offering of my seruice be acceptit in Jerusalem to sanctis; ³² That I cum to you in ioy, be the will of God, and that I be refreschit with you. ³³ And God of pece be with yow all. Amen.

(a) After *place*, to *cum t* deleted.

xv. 24. **Quhen I begynn**: Vg., *cum . . . coepero*. Wy., 'whanne I schal begynne.' **gif I vse you the first in party**: *si vobis primum ex parte fruius fuero*; RV., 'if first in some measure I shall have been satisfied with your company.'

26. **Achae**: P., 'Icaie.' Vg., *Achaia*.

27. **part takaris**: P., 'parteneris'; *participes*.

30. **in your praieris**: with P. omitting 'for me.' Vg., *in orationibus vestris pro me*.

The xvi chapture.

Ande I comend to you Pheben, our sistire, quhilk is in the seruice of the kirk, that is at Cenechris,
² That ye resaue hir in the Lord worthilie to sanctis, and that ye help hir in quhat euir cause scho sal need of you. For scho helpit mony men, and myself. ³ Greet ye Prisca and Aquila, my helparis in Crist Jesu, ⁴ Quhilkis vndirputtit thare neckis for my lijf; to quhilkis nocht I allaan do thankings, bot also all the kirk of hethinmen. ⁵ And grete ye wele thar menyeale kirk. Greet ye wele Ephene, luvit to me, that is the first of Asie in Crist Jesu. ⁶ Grete wele Marie, the quhilk has trauallit mekil in vs. ⁷ Grete wele Andronic and Julian, my cusingis, and myn euen presonnaris, quhilkis ar nobile amang the apostlis, and quhilkis ware before me in Crist. ⁸ Grete wele Ampliat, my maast (a) beluivit in the Lord. ⁹ Grete wele Vrbane, our helpare in Crist Jesu, and Stachen, my derling. ¹⁰ Grete wele Appellem, the nobile in Crist. ¹¹ Grete wele thame that ar of

F. 115 v.
 Actis xviii.
 a. Timo. iiiii.
 c.

(a) Before *beluivit*, *belouet* deleted.

xvi. 1. at Cenechris: Vg., in *Cenchreis*. Wy., P., strangely, 'Teucris.'

2. For scho: *etenim ipsa quoque*; Rh., 'for she also.'

4. vndirputtit: *supposuerunt*.

5. And grete ye wele: *salutate* not repeated in the Latin text. menyeale: P., 'meyneal'; *domesticam*. the first: *primitivus*; Rh., 'the firstfruit.' in Crist Jesu: reading, with Sixt., in *Christo Jesu*. Clem. omits *Jesu*.

6. in vs: so Wy., P., with Sixt., Hent., in *nobis*. Rh., 'about us'; but St. and Clem., in *vobis*.

7. Andronic: P., 'Andronyk.' Vg., *Andronicum*. Julian: so P., with St., Hent., Sixt.; *Juliam* (Rh., Julia); but Clem., *Iuniam*. euen presonnaris: *concaptivos*.

8. my maast beluivit: P., 'most dereworth to me'; *dilectissimum mihi*.

10. the nobile: so P.; *probum*.

Aristoblis hous. Grete wele Herodion, my cusing.
 Grete wele thame that ar of Narciscis hous, that
 ar in the Lord. ¹² Grete wele Triphenam and
 Triphosam, quhilk women trauales in the Lord.
 Grete Persida, maast dereworthe woman, that has
 trualit mekile in the Lord. ¹³ Grete wele Ruphus,
 chosin in the Lord, and his moder, and myn.
¹⁴ Grete wele Asinerete, Phlegonta, Hermen, Patro-
 ban, Herman, and brether that ar with thame.
¹⁵ Grete wele Philologus, and Iulian, and Nereum,
 and his sistire, and Olimpiades, and al sanctis that
 ar with thame. ¹⁶ Grete wele togiddire in hali kisse.
 All the kirk of Crist gretis yow wele. ¹⁷ Bot,
 brether, I pray you, that ye aspie thame that
 makis dissensiounns and hurtingis, beside the doc-
 trine that ye haue leirit, and bow ye away fra
 thame. ¹⁸ For sic men seruise nocht to the Lord
 Crist, bot to thare wambe, and be suete wordis and
 blessingis desauces the hartis of innocentmen. ¹⁹ Bot
 youre obedience is publisit into eury place, tharfor
 I haue ioie in you. Bot I will that ye be wise
 in gude thing, and simpile in euile. ²⁰ And God
 of pece tred Sathanas vndire your feet swiftlie.
 The grace of oure Lord Jesu Crist be with you.
²¹ Tymothe, my helpare, gretis you wele, alsa Lucius,

ii. Cor. xiii.
 c.
 Collo. ii. b.
 Titum iii. b.

Phil. iii. c.
 Math. x. b.

Actis xvi. d.
 Phil. ii. b.
 Actis xiii. a.,
 xvii. a., and
 xx. a.

xvi. 11. *Aristoblis: Aristobuli.*

12. *Persida, maast dereworthe woman: Persidem charissimam.*

13. *Grete wele: Salutate.*

14. *Asinerete: P., 'Ansicrete'; Asyncritum. Phlegonta: Vg., Phlegontem. Hermen, &c.: Vg., Hermam, Patrobam, Herman.*

16. *Grete wele togiddire: Salutate invicem. All the kirk: P., 'all the churches'; omnes ecclesiæ.*

17. *that ye aspie: ut observetis. hurtingis: offendicula; Rh., 'scandals.' bow ye away: declinate.*

18. *to the Lord Crist: Vg., Christo Domino nostro. to thare wambe: suo ventri.*

and Jason, and Sosipater, my cusingis. ²² I Tertius gretes you wele, that wrate this epistile, in the Lord. ^{i. Cor. i. b.}
²³ Caius, myn oost, gretes you wele, and all the kirk. Erastus, thesaurare of the citee, gretes you wele, and Quartus bruther. ²⁴ The grace of oure Lord Jesu Crist be with you all. Amen. ²⁵ And glorie and honour be to him, that is mychtj to conferme you be my euangele, and preching of Jesu Crist, be the reuelatioun of mysterie haldin still in tymes euirlasting; ²⁶ Quhilk mysterie is now made opin be scripturis of prophetis, be the comandement of God without begynnyng, and ending, to the obedience of faith in al hethinmen, ²⁷ The mysterie ^{F. 116 r.}
 knawne be Jesu Crist to God allaan wijse. To ^{Roma. xi. d.}
 quham be honoure and glorie into warldis of warldis. Amen. Finis.

Sent fra Corinthus be Phebe, quhilk was a minister
 of the congregatiounn at Cenchrea.

xvi. 23. *thesaurare*: P., 'tresorere'; *arcarius*. Rh., 'the cofferer.'

25. *haldin still*: *taciti*; Rh., 'kept secret.'

26. *without begynnyng, and ending*: *æterni*.

27. *Finis*: no 'Finis' in Wy., P., or Vg.

Sent fra Corinthus, &c.: there is no such rubric in Wy., P., or Vg. P. has *Here endith the pistle to Romayns and begynneth the prologe on the firste pistle to Corinthies*.

THE PROLOUUG TO THE CORINTHIANS.(a)

CORINTHIIS ar men of Achae. Ande thai in like maner herd of the apostile the word of treuth, and war peruertit in mony maneris of fals apostilis. Sum war peruertit of eloquence of philosophie full of wordis; vthirmen war led into the sect of the law of Jewis—that is, to hald it needfull with the gospels. The apostile callis agane thir Corinthiis to verray faith and wisdom of the gospel, and writis to thaim fra Epheson be Tymothe his disciple.

The first to the Corinthians.

The first chapture.

Actis xviii. d.
Joh. xvii. c.
Heb. ix. c.

ii. Cor. i. a.

PAULE, callit apostile of Jesu Crist, be the will of God, and Sosthenes, bruther, ²To the kirk of God that is at Corinthie, to thame that ar hallowit in Crist Jesu, and callit sanctis, with all that inwartlie callis the name of our Lord Jesu Crist, in ilk place of thame and of vs, ³Grace and pece to you of God, oure fader, and of the Lord Jesu Crist. ✠⁴I do thankngis to my God euirmaire for you, in the grace of God that is gevin to you in Crist

(a) The prologue is taken from that found in Purvey's and, with verbal differences, in Wycliffe's version.

i. 1. **callit**: P., 'clepid'; and so in vv. 9, 24.

2. **and callit**: so P., 'and clepid'; but no conjunction in Vg. or in Wy. **inwartlie callis**: P., 'inwardli clepen'; *invocant*. Wy., 'inclepyn.' **and of vs**: P., 'and of oure'; *et nostro*.

Jesu. ⁵ For in althingis ye ar made riche in him, in ilk word, and in ilk cunnyng, ⁶ As the witnessing of Crist is confermit in you; ⁷ Sa that na thing failye to you in ony grace, that abides the schewing of oure Lord Jesu Crist; ⁸ Quhilk also sal conferme you into the end without crime, in the day of the cummyng of our Lord Jesu Crist. ¶ ⁹ A trew God, be quham ye ar callit into the fellowschip of his sonn Jesu Crist our Lord. ¹⁰ Bot, brether, I beseke you, be the name of our Lord Jesu Crist, that ye all say the sammin thing, and that dissensioun be nocht amang you; bot be ye perfite in the sammin witt, and in the sammin cunnyng. ¹¹ For, my brether, it is tald to me of thame that ar at Cloes, that stryues ar amang you. ¹² And I say that, that ilk of you sais, For I am of Paule, and I am of Appollo, and I am of Cephas, bot I am of Crist. ¹³ Quhethir Crist is departit? quhethir Paule was crucifijt for you, outhir ye ar baptizit in the name of Paule? ¹⁴ I do thankngis to my God, that I baptizit naan of you, bot Crispus and Caius; ¹⁵ That na man suld say, that ye ar baptizit in my

Nu. xxiii. c.
i. Cor. x. b.

i. Tessa. v.

Roma. xii. c.

Actis xviii. a.
i. Cor. iii. a.
ande xvi. b.Actis xviii. a.
Roma. xvi. c.

F. 116 v.

i. 5. **in ilk cunnyng**: P., 'in ech kunnyng'; *in omni scientia*.

9. **A trew God**: similarly P.; but Wy., 'Forsoth God is trewe'; *Fidelis Deus: per quem*, &c. Rh., 'God is faithful,' &c. **callit**: P., 'clepid.'

10. **dissensioun**: P., 'dissenciouns'; *schismata*. Wy., 'scismes or dyuysiouns, dissenciouns, or discordis.' **in the sammin cunnyng**: reading, with St., Hent., Sixt., *in eadem scientia*. So Rh., 'in one knowledge'; but Clem., *in eadem sententia*. AV., 'in the same judgement.' Abp. Ham. (p. 4), 'Brether, I beseik yow for the reverence that ye aucht to our Lord Jesus Christ, that all ye say ane thing, and lat na scismes, discord or division be amangis yow, bot be ye perfite in ane mynd and in ane sentence.'

12. **And I say that**: *Hoc autem dico*; Rh., 'And I mean this.'

13. **Quhethir Crist is departit**: *Divisus est Christus?*

14. **to my God**: reading *Deo meo* with St., Sixt.; but Hent., Clem. omit pronoun.

15. **That na man**: P., 'lest ony man'; *nequis*.

i. Cor. xvi. c. name. ¹⁶ And I baptyzit also the hous of Stephane, bot I wate nocht, that I baptizit ony vthere. ¹⁷ For Crist send nocht me to baptize, bot to preche the gospell; nocht in wisdom of worde, that the croce of Crist be nocht avoidit away. ¹⁸ For the word of the croce is foly to thame that perischis; bot to thame that ar made saaf, that is to say, to vs, it is the virtue of God. ¹⁹ For it is writin, I sal destroy the wisdom of wiisemen, and I sal repreue the prudence of prudent men. ²⁰ Quhare is the wise man? quhare is the man of law? quhar is the purchasere of this warld? Quhethir God has nocht made the wisdom of this warld fonnyt? ²¹ For the warld in wisdom of God knew nocht God be wisdom, it plesit to God, be foli of preching, to Math. xii. d. mak thame saaf that beleues. ²² For Iewis seekis

Roma. i. b.
Esaie xxix.

Esaie xxxiii.
a.

i. 16. of **Stephane**: P., 'of Stephan'; *Stephanæ*. Wy., 'of Steuene, a woman.'

17. **be nocht avoidit away**: P., 'be not voidid awei'; *non evacuetur*.

18. **is foly**: similarly P., without adverb. Vg. adds *quidem*. Wy., 'is folye sothli.' **the virtue**: *virtus*; Rh., 'the power'; and so in ver. 24. Abp. Ham. (p. 151), 'The word of the Crosse semis to be daftnes and folie to thame that perischis, and is condemnit, bot to thame that ar saiffit it is the vertew and powar of God.' J. Ham. (Fac. Traict., last page), 'Bot to thame wha ar saued, that is to say to ws, it is the vertew of God.'

19. **repreue**: *reprobabo*; Rh., 'reject.' Abp. Ham. (p. 48), 'I will destroy the wisdom of the wise and will cast away the understanding of the prudent.'

20. **the man of law**: P., 'the wise lawiere'; *scriba*. Wy., 'the writere, or man of lawe.' **the purchasere**: similarly Wy., P.; *conquisitor*. Rh., 'the disputer.' **fonnyt**: P., 'fonnaed'; *stullam*. Wy., 'foltisch, or fool.'

21. **For**: *Nam quia*; Rh., 'For because.' Wy., 'Forwhi for.' Gau (p. 30), 'sane vardlie men kend notht the visdome of God be thair visdome thane God plesit to sayff ye faithful throw ye folie of God.'

22. **For Iewis**: *Quoniam et Judæi*; Rh., 'For both the Jews.'

signis, and Grekis seekis wisdom; ²³ Bot we preche Crist crucifit, to Iewis slanndire, and to hethinmen foly; ²⁴ Bot to tha Iewis and Grekis that ar callit, we preche Crist the virtue of God and the wisdom of God. ²⁵ For that that is foli thing of God, is wisare than men; and that that is febile thing of God, is mychtiare than men. ²⁶ Bot, brether, se ye youre callinge; for nocht mony wisemen eftire the flesch, nocht mony mychtj, nocht mony nobile. ²⁷ Bot God chesis tha thingis that ar vnwise of the world, to confound wisemen; and God chesis the febile thingis of the world, to confound the stark thingis; ²⁸ And God chesis the vnnobile thingis and despisabile thingis of the world, and tha thingis that ar nocht, to destroy tha thingis that are; ²⁹ That ilk man haue nocht glorie in his sicht. ³⁰ Bot of him ye ar in Crist Jesu, quhilk is made of God to vs wisdom, and richtuisnes, and halynes, and aganebying; ³¹ That, as it is writtin, He that glories, haue glorie in the Lord.

Luc. xi. c.

Joh. ii. c.
and vi. d.

Collo. ii. a.

Joh. vii. c.

Osee. ii. c.

Ephes. i. c.
Jere. xxiii. d.
Joh. xvi. a.,
c.
Esaie lxxv. c.
Jere. ix. b.
ii. Cor. xi. d.

ii chapture.

And, brether, quhen I com to you, I com nocht in the hienes of worde, outhir of wisdom, telland to

i. 23. **we preche**: Gau (p. 30), 'Ve prech Iesu Christ crucifeit sclander to the Iowis and folie to the gentils, bot we prech to ye chosyne Iouis and gentils that Iesus Christ is the visdome and the power of God.'

25. **that that is foli thing of God**: *quod stultum est Dei*.

26. **Bot**: Vg., *enim*. **callinge**: P., 'clepyng.' **for**: Vg., *quia*.

27. **chesis**: Vg., *elegit*. Rh., 'hath chosen'; and so in next verse. **vnwise**: P., 'fonned'; *stulta*. Wy., 'faltisch.' Cf. ver. 20. **the stark thingis**: P., 'the stronge thingis'; *fortia*.

30. **aganebying**: *redemptio*; Gau (p. 35), 'our visdome our halines our richtusnes and redemptione.'

ii. 1. **And, brether**: P., 'And Y, britheren.' Vg., *Et ego cum venissem*, &c. **in the hienes of worde**: *in sublimitate sermonis*; Rh., 'in loftiness of speech.'

yow the witnessing of Crist. ² For I demyt nocht me to ken ony thing amang you, bot Crist Jesu, and him crucifijt. ³ And I in seeknes, and dreed, and mekile trembling, was amang you; ⁴ Ande my word and my preching was nocht in subtile sterand wordis of manniss wisdom, bot in schewing of spirit and of virtue; ⁵ That your faith be nocht in wisdom of men, bot in the virtue of God. ⁶ For we speke wisdom amang perfite men, bot nocht wisdom of this warld, nouthir of princis of this warld, that ar destroyit; ⁷ Bot we speke the wisdom of God in mysterie, quhilk wisdom is hid; quhilk wisdom God before ordanit before warldis into oure glorie, ⁸ Quhilk naan of the princis of this warld knew; [†] fore gif thai had knowne, thai suld neur haue crucifit the Lord of glorie. ⁹ Bot as it is writtin, That that ee saw nocht, nore ere herd nocht, nouthir it ascendit into the hart of man, quhat thingis God made reddi to thame that luves him; ¹⁰ Bot God schewit to vs be his spirit. For quhy the spirit cersis althingis, ye, the deep thingis of God. ¹¹ And quha of men wate, quhat thingis ar of man, bot the spirit of man that is in him? Sa quhat thingis ar of God, na man knawis, bot the spirit of

Math. xi. c.
Joh. xv. a.
and xvi. c.
Actis xiii. c.

F. 117 r.

Esaie lxiii.
a.
Sapie. vii. d.
Eccles.
xxxvi. c.

Roma. viii.
b.

† For gif thai hed knawin, &c.) To haif anne suir and faithfull knowleg of Crist is to leif euirlest-inly, Joh. xvii. As for the knowleg that the Jewes hed of Christ, Joh. vii., it was bot a fleisly and a carnell knowleg; yee, that thing that thai did vnto Christ thai did it rather of ignorans, as sayis Sanct Peter, Actis iii.

ii. 2. to ken: P., 'to kunne'; *scire*.

4. in subtile sterand wordis: similarly P., 'in suteli sturyng wordis'; *in persuasibilibus*. Wy., 'in persuable, or suteli glosynge, wordis.'

7. before ordanit: *prædestinavit*.

9. nouthir it ascendit: P., 'nether it stiede'; *nec . . . ascendit*. made reddi: P., 'arayede'; *præparavit*. Gau (p. 73), 'The E of man hes noth seine, na the eir of man hes noth hard na the hart of man can noth onderstand thay guid thingis quhilk God hes ordand to thaime quhilk lwffis hime.' Abp. Ham. (p. 175), 'the ee seis nocht, the eir heiris nocht, it can nocht be compassit with the hart of man, quhat joy and blisse God hais preparit to all thame that lwffis him.'

10. cersis: P., 'serchith'; *scrutatur*.

11. Sa quhat thingis: Vg., *ita et quæ*. Rh., 'so the things also.'

God. ¹² And we haue nocht resauet the spirit of this warlde, bot the spirit that is of God, that we witt quhat thingis ar gevin to vs of God. ¹³ Quhilk thingis we speke alsa, nocht in wijse wordis of mannis wisdome, bot in the doctrine of the spirit, and makis a liknes of spirituale thingis to spirituale men. ¹⁴ † For a beestlie man persauet nocht tha thingis that ar of the spirit of God; for it is foly to him, and he may nocht vndirstand, for it is examminit spirituale. ¹⁵ Bot a spirituale man demys al thingis, and he is demyt of na man. ¹⁶ As it is writtin And quha knew the wit of the Lord, or quha taucht him? And we haue witt of Crist.

For a beestiall man, &c.) The beestiall man is the haill persone, with all his reasounn, cunning, will, witte, and power, without the grace of God, &c.

Prouerb. xxviii. a. Sapie. ix. b.

Esaie xl. b. Roma. xi. b.

iii chapture.

And I, brether, mycht nocht speke to you as to spirituale men, bot as to fleschlie men; as to lital childir in Crist, ² I gafe to you mylk drink, nocht mete; for ye mycht nocht yit vndirstand, nouthir ye may now, for yit ye are fleschlie. ³ For quhile

Heb. v. c.

Gall. v. c.

ii. 13. makis a liknes of spirituale thingis to spirituale [P., goostli] men: *spiritualibus spiritualia comparantes*; Wy., 'comparisonynge spiritual thingis to goostly men.' Rh., 'comparing spiritual things to the spiritual.'

14. For a beestlie man: *animalis autem homo*; Abp. Ham. (p. 125), 'The natural man.' spirituale: P. 'goostli'; *spiritualiter*. J. Ham. (Cath. Traict., f. 43), 'A sensuall man persauis not thay thingis quhilk ar of the spreit of God.'

16. As it is writtin: reading *quem ad modum* (or *sicut*) *scriptum est* with St., Sixt.; but Clem., Rh. omit. the wit: *sensum*. or quha taucht him: reading, with St., Sixt., *aut quis instruxit eum*. Clem., *qui instruat eum*. Rh., 'that may instruct him.' witt: P., 'the wit'; *sensum*.

iii. 1. to fleschlie men: *carnalibus*.

2. mylk drink: similarly Wy., P.; *lac* . . . *potum*. Rh., 'milk to drink.' ye mycht nocht yit vndirstand: P., '3e myzten not 3it'; *nondum* . . . *poteratis*. Two MSS. of P. add 'vndirstonde,' as in Wy. RV., 'ye were not yet able to bear it.'

strijf is amang you, quhethir ye ar nocht fleschlie,
 i. Co. i. b. and ye ga eftir man? ⁴For quhen sum sais, I am
 of Paule ane vthir, Bot I am of Apollo, quhethir ye
 ar nocht men? Quhat tharfor is Apollo, and quhat
 Paule? ⁵Thai ar mynisteris of him, to quham ye
 haue beleuet; and to ilk man as God has gevin. ⁶I
 planntit, Apollo moistit, bot God gafe the increscing.
 Joh. vi. g.
 Actis ii. e. ⁷Tharfore nouthir he that planntis is ony thing,
 nouthir he that moistis, bot God that gevis in-
 crescing. ⁸And he that planntis, and he that moistis,
 ar aan; and ilk sal tak his awne mede, eftire his
 trauale. ⁹For we ar helparis of God; ye ar the
 Erdeteeling of God, ye ar the bigging of God.
 Ephe. ii. c. ¹⁰Eftire the grace of God that is gevin to me, as a
 wijse maister carpentare I settit the foundment; and
 ane vthir biggis abone. Bot ilk man se, how he
 Math. xvi. c. ¹¹For na man may set ane vthir
 foundment, outak it that is set, quhilk is Crist Jesus.
¹²For gif ony man biggis attoure this foundment,
 F. 117 v. gold, siluer, precious staaanis, stickis, hay, or stubile,
 Esaie xxviii. ¹³Euiry mannis werk salbe opin; for the day of
 C. the Lord sal declare, for it salbe schawit in fire;

iii. 3. **strijf**: *zelus*. Vg. adds *et contentio*. Rh., 'emulation and contention.'

6. **moistit**: *rigavit*; Wy., 'watride, or moystide.' **increscing**: P., 'encreessyng'; *incrementum*.

7. **moistis**: *rigat*; and in ver. 8.

8. **eftire his trauale**: J. Ham. (Cath. Traict., sig. T, 5 v.), 'Euerie ane sall ressaue reuaird according to his auin laubor.'

9. **erdeteeling**: P., 'erthetiliyng'; *agricultura*. **bigging**: P., 'bildyng'; *ædificatio*.

10. **maister carpentare**: similarly P.; *architectus*. **biggis abone**: P., 'bildith abone'; *superædificat*.

11. **outak**: P., 'outtakun'; *præter*. Wy., 'bi sydis.' Gau (p. 73), 'nay man can lay ane oder fundment bot ye same quhilk is laid the quhilk is Christ Iesus.'

12. **biggis attoure**: P., 'bildith ouer'; *superædificat super*. **or stubile**: so P., 'or stobil'; but Vg., Wy. omit conjunction.

13. **salbe schawit**: *revelabitur*.

† Be he
maid anne
fule, &c.)
In thingis
spirituall,
concernyng
faith, euiry
man moun
forsaik
him self
and all his
wisdomme
and submitt
him to the
wisdomme
and word
of God,
knowleging
the Halye
Gaist to be
only wyse.
Bot in mat-
eris tempor-
all, concern-
yng outward
policy and
honestgouer-
nance of the
body, God
will that na
mann be fwl-
ysche, bot
wyse ande
prudent,
Math. x.

the fire sal preeue the werk of ilkman, quhat maner
werk it is. ¹⁴ Gif the werk of ony man duelle still,
quhilk he biggit abone, he sal resaue meed. ¹⁵ Gif
ony mannis werk birn, he sal suffir harm; bot he
salbe saaf, sa neurtheles as be fire. ✠ ¹⁶ Wate ye
nocht, that ye ar the tempile of God, and the spirit
of God duellis in you? ¹⁷ And gif ony defoulis the
tempile of God, God sal tyne (a) him; for the tempile
of God is haly, the quhilk ye ar. ¹⁸ Na man desaue
him self. Gif ony man amang you is seen to be
wise in this warld, [†] be he made a fule, that he
be wiise. ¹⁹ For the wisdomme of this warld is foly
anentis God; for it is writtin, I sall tak wiise men
in thare fell wisdomme; ²⁰ And eftsone, The Lord
knawis the thochtis of wiismen, for thai ar vane.
²¹ Tharfor na man haue glorie in men. ²² For althingis
ar youris, outhir Paule, outhir Apollo, outhir Cephas,
outhir the warld, outhir liif, outhir deid, outhir
thingis present, or thingis to cummand; for al thingis
ar youris, ²³ And ye ar of Crist, and Crist is of
God. ✠

i. Pet. i. b.
and iii. b.

i. Cor. vi. c.
ii. Cor. vi. c.
Hebre. iii. a.

Prouerb. iii.
c.

Roma. i. c.
Joh. v. b.
Psal. xciii. b.

(a) *distroy* is written above *tyne*, apparently in John Nisbet's hand.

iii. 13. **the fire**: with Wy., P. omitting conjunction. Vg., *et ignis*.

14. **duelle still**: *manserit*; Rh., 'abide.'

15. **birn**: P., 'brenne'; *arserit*. Vv. 12-15: Abp. Ham. (p. 285), 'Gyf a man big apon this foundation . . . gold, silvir, precious stanis, treis, hay or stybbil, the warke of ilk man sall be schawin. For the day of our Lord sall declare, quhilk sall be schawin in fyre. And the warke of ilk man, quhat it is the fyre sall trie or preif. Gif ony mans worke that he hes biggit thairon abyde, he sal ressaue reward. Gyf the warke of ony man burne, he sal thole skaith, bot he sall be saiffit him self, nochttheles, yit as it war throw fire.'

17. **defoulis**: *violaverit*. **sal tyne**: P., 'schal leese'; *disperdet*. **the quhilk ye ar**: Abp. Ham. (p. 170), 'The tempil of God is haly, quhilk is your self.'

19. **fell wisdomme**: *astutia*; Wy., 'fell wysdom, or sutil gyle.'

The ferde chapture. ✠

Sa a man gesse vs, as mynisteris of Crist, and
 dispensaris of the ministerijs of God. ² Now it is
 sought here amang the dispensaris, that a man be
 fundin trew. ³ And to me it is for the leest thing,
 that I be demyt of yow, or of mannys day; bot nouthir
 I deme my self. ⁴ For I am nathing ouirtrowand to
 my self, bot nocht in this thing I am iustifijt; for
 he that demys me, is the Lord. ⁵ Tharfore wil ye
 nocht deem before the tyme, till that the Lord
 cum, quhilk sal lichtin the hid thingis of myrknessis,
 and sal schaw the counsaes of hartis; and than
 praising salbe to ilk man of God. ✠ ⁶ And, brether,
 I haue transfigurit thire thingis into me, and into
 Apollo, for you; that in vs ye leire, or atoure (a) it
 that is writtin, aan agane ane vthir be blawne with
 pride for ane vthir. ⁷ Quha demys thee? And
 quhat has thou, that thou has nocht resauet? And
 gif thou has resauet, quhat glorijs thou, as thou had
 nocht resauet? ⁸ Now ye ar fulfillit, now ye ar made
 riche; ye regne without vs; and I wald that ye

ii. Cor. vi. a.
 Deut. xxix.
 d.

Jere. xxiii. a.
 Luc. xii. e.
 i. Pet. iii. d.

Joh. ix. a.

Jaco. i. a.

(a) After atoure, that it is writtin deleted.

iv. 1. **Sa a man gesse vs**: *Sic nos existimet.* **ministerijs**:
 P., 'mynystiris' (similarly Wy.), three MSS. only of P. reading
 'mysteries.' Vg., *mysteriorum*.

3. of mannys day: *ab humano die*.

4. For I am nathing ouirtrowand [P., ouer trowynge] **to**
my self: *Nihil enim mihi conscius sum*; Wy., 'Sothli I am no
 thing gilty to my silf.' Burne (f. 151), 'I am giltye of na thing, and
 zit for that, I haue na assurance of my Iustificatione.'

5. quhilk sal lichtin: Vg., *qui et illuminabit.* **of myrk-**
nessis: P., 'of derknessis'; *tenebrarum*.

6. or atoure it that is writtin: P., 'lest ouer that it is
 writun'; *ne supra quam scriptum est.* **be blawne with pride**:
inflatur; Rh., 'be puffed up.'

8. fulfillit: *saturati*; P., 'fyllid.'

regne, that alsa we regne with you. ⁹ And I gesse, that God schewit vs the last apostlis, as thai that ar send to the deid; for we ar made a spectacile to the warld, and to angelis, and to men. ¹⁰ We fules for Crist, bot ye prudent in Crist; we seek, bot ye stark; ye nobile, bot we vnnobile. ¹¹ Till into this houre we hungir, and threst, and ar made nakit, and ar strikin with buffetis, and we ar vnstabile, ¹² And we trauale wirkand with oure handis; we ar cursit, and we blesse; we suffir persecutionn, and we abide lang; ¹³ We ar blasphemit, and we beseke; as clengeingis of this warlde we ar made the outcastingis of all thingis till yit. ¹⁴ I write nocht thir thingis, that I confornd yow, bot I warne as my maast dereworthe sonniss. ¹⁵ For quhy gif ye haue ten thousand of vndir maisteris in Crist, but nocht mony fadris; for in Crist Jesu I haue generit you be the gospell. ¹⁶ Tharfore, brether, I pray yow, be ye followeris of me, as I of Crist. ¹⁷ Tharfore I send to you Tymothe, quhilk is my maast deirworthe sonne, and faithfull in the Lord, quhilk sal teche you my wayis, that ar in Crist Jesu; as I teche oueralquhare in euiry kirk. ¹⁸ As thouche I suld nocht

F. 118 7.

Psal. xliii. c.
Roma. viii.
e.

Actis xviii. c.
and xx. e.

Roma. xii. b.

Gall. iiii. b.
Jaco. i. b.

i. Cor. x. a.
Phi. iii. c.

iv. 10. **stark**: P., 'stronge'; *fortes*.

11. **ar made nakit**: Wy., P., 'ben nakit'; *nudi sumus*. **ar strikin**: P., 'ben smytun'; *cedimur*.

12. **we abide lang**: *sustinemus*; Wy., 'we susteynen, or abyden longe.'

13. **clengeingis**: P., 'clensyngis'; *purgamenta*. **outcastingis**: P., 'out castyng'; *peripsema*. Rh., 'refuse.'

15. **vndir maisteris**: similarly P.; *paedagogorum*. Wy., 'litle maistris.' Vv. 14, 15: Abp. Ham. (p. 79), 'I writ nocht this to schame yow bot as my deir children I warne yow, for suppose ye haif ten thousand instructouris in Christ, yet haif ye nocht mony fatheris, for I haif begottin yow in Christ Jesu throch the Evangel.'

16. **as I of Crist**: Clem., *sicut et ego Christi*. Wy., 'as and I of Crist.' Clause omitted by Hent., Rh., and AV.

17. **oueralquhare**: P., 'euery where'; *ubique*.

Prouer. xx. cum to you, sa sum ar blawin with pride; ¹⁹ Bot
 d. I sal sone cum to you, gif God will, and I sal knaw
 Jere. x. d. nocht the word of thame that ar blawin with pride,
 Jaco. iv. b. bot the virtue. ²⁰ For the realmmie of God is nocht in
 worde, bot in virtue. ²¹ Quhat wil ye? Sal I cum
 to you in a wand, or in charitee, and in spirit of
 myldnes?

The v chapture.

In al manere fornicatioun is herde amang yow, and
 sic fornicatioun, quhilk is nocht (a) amang hethinmen,
 Leui. xviii. sa that sum man haue the wif of his fader. ² And
 a. ye ar bolnyt with pride, and nocht maire had ye
 murnyng, that he that did this werk, be takin away
 Collo. ii. d. fra the myddis of you. ³ And I absent in body, bot
 present in spirit, now haue demyt as present him
 that has thus wroucht, ⁴ And quhen ye ar gaderit
 togiddir in the name of our Lord Jesu Crist, and
 Math. xviii. my spirit, with the virtue of oure Lord Jesu, ⁵ To
 d. i. Thimo. i. c. tak sic a man to Sathanas, into perysing of flesh,
 that the spirit be saaf in the day of oure Lord
 Gall. v. a. Jesu Crist. ⁶ Your glorying is nocht gude. Wate
 ye nocht, that a litil sourdauche corrupis all the
 gobet (or peece)? ✠⁷ Clenge ye out the auld

(a) After *nocht*, *herd* deleted.

iv. 18. **ar blawin with pride**: similarly P.; *inflati sunt*. Wy.,
 'ben ynblowen *with pride*.' See next verse, and compare v. 2.

21. **a wand**: P., 'a 3erde'; *virga*.

v. 1. **In al manere**: *omnino*. Rh., 'plainly.' RV., 'It is
 actually reported,' &c.

2. **bolnyt with pride**: P., 'bolnyd with pride'; *inflati*. Wy.,
 'bolnun *with pride*.' **maire**: *magis*. Rh., 'rather.' **murn-**
yg: P., 'weilynge'; *luctum*.

3. **And I**: Vg., *Ego quidem*.

6. **sourdauche**: P., 'sourdow'; *fermentum*. So in vv. 7, 8.
corrupis: P., 'apeyrith'; *corrumpit*. Wy., 'corrumpith *or*
defoulith.' AV., 'leaveneth.' **the gobet (or peece)**: Wy., P.,
 'the gobet'; *massam*. Rh., 'paste.'

‡ That ye
may be new.)
In the elect
chyldrynn of
God thair re-
manysse yit
synn, quhillk
monn be
purgit out.
Tharfor,
sayis he, ye
ar sueit
brende, that
is, haly. Bot
luk that ye
be cleynne
purgit ande
new dauche
al to gyddyrr.

sourdauche, ‡ that ye be new springing togiddire, as ye ar therf. For Crist offrit is oure pasche. ⁸ Tharfore ete we, nocht in ald sourdauche, nouthir in sourdauche of malice and of wawartnes, bot in therf thingis of cleirnes and of treuth. ¶ ⁹ I wrate to you in ane epistile, that ye be nocht mexit with licheouris, ¹⁰ Nocht with fornicatouris of this warld, nore couatous men, nore reevaris, nore men seruand too ydolis, or ellis ye aucht to haue gaan out of this warlde. ¹¹ Bot now I wrate to you, that ye be nocht mext. Bot gif he that is namet a bruther amang you, and is a fornicatour, or couatous, or seruand to ydolis, or a cursare, or full of drunkennes, or reevare, to tak nocht mete with sic. ¹² For quhat is to me to deme of thame that ar without furth? Quhethir ye deme nocht of thingis that ar within? ¹³ For God sal deme thame that ar outwith. Do ye away euile fra youre self.

F. 118 v.

Esaie liii. d.

Joh. i. a.
Exo. xii. a.Ecclesi. xiii.
a.ii. Tessa. iii.
a.Jere. xvi. a.
Daniel i. b.Deutro. xiii.
c.

v. 7. **springing togiddire**: similarly Wy., P.; *consersio*. Rh., 'paste.' **ye ar therf**: similarly Wy., P.; *estis azymi*. Rh., 'you are azymes.' AV., 'unleavened.'

8. **ete we**: *epulemur*. **wawartnes**: P., 'weywardnesse.' *nequitie*. **therf thingis**: *azymis*; AV., 'ye are unleavened bread.' **cleirnes**: *sinceritatis*.

9. **ye be nocht mexit**: P., 'ye be not medlid'; *ne commisceamini*. Rh., 'not to keep company.' Compare ver. 11. **licheouris**: P., 'letchours'; *fornicariis*.

10. **fornicatouris**: P., 'letchours'; *fornicariis*. **reevaris**: P., 'raueynours'; *rapacibus*. Rh., 'extortioners.' **ydolis**: P., 'mawmetis'; *idolis*. Wy., 'ydols.'

11. **be nocht mext**: P., 'be not meynd'; *non commisceri*. Wy., 'to not be meynd or commune not.' **amang you**: reading, with St., Sixt., *inter vos*; omitted by Hent., Clem. **a cursare**: *maledicus*; Wy., 'cursere, or wariere.' Rh., 'a railer.' **full of drunkennes**: similarly Wy., P.; *ebriosus*. **reevare**: P., 'raueynour'; *rapax*.

12. **of thingis that ar within**: so P., 'of thingis that ben with ynne forth'; *de iis qui intus sunt*. Rh., 'of them that are within.'

The vi chapture.

Dare ony of you that has a cause aganes ane vthir, be demyt at wickitmen, and nocht at halymen? ²Qhethir ye wate nocht, that sanctis sal deme of this warld? And gif the warld salbe demyt be you, be ye vnworthie to deme of the leest thingis? ³Wate ye nocht, that we sal deme angelis? how mekile maire warldlie thingis? ⁴Tharfore gif ye haue warldly domes, ordane ye tha contemptibile men, that ar in the kirk, to deme. ⁵I say to mak you aschamet. Sa thare is nocht ony wise man, that may deme betuix a bruther and his bruther; ⁶Bot a bruther with bruther stryues in dome, and that amang vnfaithful men. ⁷And now trespas is algatis in you, fore ye haue domes amang you. Quhy rather tak ye nocht wrang? quhy rather suffir ye nocht dissait? ⁸Bot alsa ye do wrang, and dois fraude, and that to brether. ⁹Qhethir ye wate nocht, that wickitmen sal nocht weeld the kingdome of God? Wil ye nocht erre; nouthir fornicatouris, nouthir men that seruis to malmentis, nouthir adulteraris, ¹⁰Nouthir licheouris aganes kynd, nouthir

Math. xii. d.
and xix. d.

Deut. xxv.
a.

Gall. v. c.
Ephe. v. a.

vi. 4. **warldly domes**: *saecularia* . . . *juaicia*. Rh., 'secular judgments.' **contemptibile men**: *contemptibiles*; Wy., 'contempryble men, or of litil reputacioun.'

5. **to mak you aschamet**: *ad verecundiam*; Wy., 'to zoure schame.' **betuix a bruther and his bruther**: similarly Wy., P.; *inter fratrem suum*. Rh., 'between his brother.'

7. **And now**: so P. Vg., *Jam quidem*. Rh., 'Now certes.' **algatis**: so Wy., P.; *omnino*. Rh., 'plainly.'

8. **Bot alsa**: Wy., P., 'But and.' Vg., *Sed*, without *et*.

9. **sal . . . weeld** [P., *welde*]: *possidebunt*. **fornicatouris**: P., 'letchours.' **seruis to malmentis**: P., 'seruen mawmetis'; *idolis servientes*. **adulteraris**: P., 'auouteris.'

10. **licheouris aganes kynd**: similarly P.; *molles*. Wy., 'neische.'

thai that dois licherie with men, nouthir theues,
 nouthir couatous men, nouthir ful of drunkennes,
 nouthir cursaris, nouthir reevaris sal weeld the
 kingdome of God. ¹¹And ye war sum tyme thir F. 119 r.
 thingis; bot ye ar weschin, bot ye ar hallowit, bot
 ye ar iustifijt in the name of oure Lord Jesu Crist,
 and in the spirit of oure God. ¹²Al thingis ar leefful Ecclesi.
xxxvii. d.
i. Cor. x. c.
 to me, bot nocht althingis ar speedfull. All thingis
 ar leeffull to me, bot I sal nocht bee broucht doun
 vndir ony mannis power. ¹³Mete to the wambe,
 and the wambe to metis; and God sal destroy bath
 this and that. And the body nocht to fornicatioun,
 bot to the Lord, and the Lord to the body. ¹⁴For Roma. viii.
b.
 God raasit the Lord, and sal raase vs be his virtue.
 ✠ ¹⁵Wate ye nocht, that youre bodijs ar membris of
 Crist? Sal I than tak the membris of Crist, and sal
 I mak the membris of ane hure? God forbede.

vi. 10. that dois licherie with men: *masculorum concubitores*.
 couatous men: P., 'auerouse men'; *avari*. ful of drunken-
 nes: *ebriosi*. reevaris: P., 'rauenours'; *rapaces*. Vv. 9, 10:
 Abp. Ham. (p. 93), 'Be nocht begylit, nother huirmaisteris or
 fornicatouris, nor wyschipparis of ydollis nor adultereris, nor
 soft or unclein men, nother abusaris of thame self with mankind,
 nor thevis, nor cowatous men, nor drounkin men, nor evil
 speikaris, nor reiffaris or oppressaris, sall haif possessioun of the
 kingdome of God.'

11. And ye war sum tyme thir thingis: similarly Wy., P.,
 reading, with St., *Et hæc aliquando quidem fuistis*. Hent., Sixt.,
Et hæc quidem, omitting *aliquando*; so Rh., 'And these things
 certes you were.' Clem. reads *quidem*; so AV., 'And such were
 some of you.' bot ye ar weschin: J. Ham. (Fac. Traict., p.
 158), 'Bot ze ar waschin, bot ze ar sanctifiet, bot ze ar maid iust.'

12. ar leefful: *licent*. ar speedfull: *expediunt*.

13. to the wambe (Wy., P., wombe): *ventri*. bath this
 and that: similarly Wy., P.; but Vg., *et hunc et has*. Rh., with
 AV., 'both it and them.'

14. For God raasit: similarly P., disregarding *et*; *Deus vero et
 Dominum suscitavit*. Wy., 'Forsothe and God reyside.' Gau
 (p. 69), 'God hes rasit wp our lord and he sal raisz wsz wp with
 his power. ramember ze noth that zowr bodis ar the members of
 Christ?'

¹⁶ Quhethir ye wate nocht, that he that adherdis to ane hure, is made aa flesh. ¹⁷ And he that adherdis to the Lord, is aa spirit. ¹⁸ Fle ye fornicatioun; all synn quhat euir synn a man dois, is without the body; bot he that dois fornicatioun, synnis aganes his body. ¹⁹ Quhethir ye wate nocht, that your membris ar the temple of the Haligaast, that is in you, quham ye haue of God, and ye ar nocht your awin? ²⁰ For ye ar boucht with gret prijce. Glorifie ye, and bere ye God in your body. ✠

Gene. ii. d.
i. Cor. iii. b.
ii. Cor. vi. c.
i. Cor. vii. c.
i. Pet. i. c.

vii chapture.

✠ Bot of thailk thingis that ye haue writtin to me, it is gude to a man to tuiche nocht a woman. ² Bot for fornicatioun ilk man haue his awn wijf, and ilk woman haue hir awne husband. ³ The husband yeld dett to the wijf, and als the wijf to the husband. ⁴ The woman has nocht powere of hir body, bot the husband; and the husband has nocht power of his body, bot the woman. ⁵ Will ye nocht defraude

Tobie vi. d.
and viii. e.

vi. 16. **adherdis**: P., 'cleueth'; *adharet*; and so in next verse.

19. **Quhethir ye wate nocht**: *An nescitis*; Abp. Ham. (p. 95), 'Knew ye nocht that your bodeis is maid the tempil of the halie spirit quhilk is in yow, quhome ye haiff giffin to you of God, and ar nocht your awin servandis. Ye ar bocht with ane greit price. . . . Tharfor, magnifie and beir God in your body.'

vii. 1. **it is gude**: Burne (f. 76 v.), 'It is gud to ane man nocht to tuiche ane voman.'

2. **Bot for fornicatioun**: Abp. Ham. (p. 235), 'To eschaip fornicatioun . . . lat ilk man have his awin wife, and ilk a woman have hir awin husband.' Burne (f. 65), 'lat euerie man haue his auin vyf to auoyd fornicatione.'

4. **and the husband**: similarly P. Vg., *similiter autem et*. Rh., 'and in like manner the husband also.' Abp. Ham. (p. 238), 'the woman hes nocht powar of hir bodye, bot hir husband, and lykwise the man hes nocht powar of his body, bot the woman hes it.'

† Bot now ar
thai hally.)
Nocht that
chyltren ar
clenne and
haly be na-
ture, for that
war aganiss
the apostill
him self,
guhilk preif-
fis to the
Romanis v.,
that al ar
vndir synn
originall, and
naturally to
be the chil-
drenn of
Goddiss
wraith,
Ephe. ii.
Bot his
meanynge is
heir, that lik
as al thingis
ar cleyenn
vnto the
cleyenn,
Titum i.,
ewin sua to
a Cristynn
man anne
vnchristin
wif is clenn,
sua that
he may be
conversant
with hir and
nocht offend
in the doying,
and that the
chyltrenn of
thamme ar
nocht to be
reputit as vn-
lawfull and
vnclayne.

ilk vthir, bot perauenture of consent to a tyme, that ye
gefe tent to prayere; and agane return ye to the sammin
thing, that Sathanas temp you nocht for youre incon-
tinence. ¶ ⁶ Bot I say this thing as geving leeu, nocht
be comandement. ⁷ For I will, that almen be as my
self. Bot ilkman has his propire gift of God; aan thus,
and ane vthir thus. ⁸ Bot I say to thame, that ar nocht
weddit, and to wedois, it is gude to thame, gif (a) thai
duell sa as I. ⁹ And gif thai contene nocht thame self,
be thai weddit; for it is bettire to be weddit, than to be
brint. ¹⁰ Bot to thame that ar joynit in matrimonie, I
comand, nocht I, bot the Lord, that the wijf depart
nocht fra the husband; ¹¹ And that gif scho departis,
that scho duell vnweddit, or be reconncilit to hir hus-
band; and the husband forsake nocht the wijf. ¹² Bot
to the vthir I say, nocht the Lord. Gif ony bruther
haue ane vnfaithfull wijf, and scho consentis to duell
with him, leue he hir nocht. ¹³ And gif ony woman has
ane vnfaithfull husbende, and this consentis to duelle
with hir, leue scho nocht the husband. ¹⁴ For the
vnfaithful husband is hallowit be the faithfull woman,
and the vnfaithful woman is hallowit be the faithfull
husband. Ellis your childre war vncleen, ‡ bot now

Joell ii. c.

F. 119 v.

Actis xxvi.
a.

i. Thi. v. b.

Math. v. b.
and xix. a.

(a) gif written above *that* deleted.

vii. 5. **ilk vthir**: P., 'eche to othere'; *invicem*. **that ye**
gefe tent to: *ut vacetis*. Rh., 'that you may give yourself to.'
agane returne ye: P., 'eft turne 3e a3en'; *iterum revertimini*.
that . . . nocht: P., 'lest'; *ne*.

6. **as geving leeu**: *secundum indulgentiam*.

7. **aan thus**: Vg., *alius quidem sic*.

8. **sa as I**: *sicut et ego*; Rh., 'even as I also.'

10. **to thame that ar joynit**: Abp. Ham. (p. 237), 'To thame
that ar maryit lawfully, command not I bot our Lord, that the
wyfe depart nocht fra hir husband, bot and gif sche depart fra him,
lat hir remane unmaryit with ane uthir man, or ellis to be recounselit
agane to her awin husband.'

12. **vnfaithfull**: here and elsewhere in the chapter, *infidelen*.
Rh., 'an infidel.' RV., 'unbelieving.'

- thai ar haly. ¹⁵ That gif the vnfaithful departis, depart he. For quhy the bruther or sistir is nocht subiect to seruage in sic; for God has callit vs in pece. ¹⁶ And quharof wate thou, woman, gif thou sal mak the man saif; or quharof wate thou, man, gif thou sal mak the woman saif? ¹⁷ Bot as the Lord has departit to ilk, and as God has callit ilkman, sa ga he, and as I teche in al kirkis. ¹⁸ A man circumcidit is callit, bring he nocht to the prepucie. A man that is callit in prepucie, be he nocht circumcidit. ¹⁹ Circumcision is nocht, and prepucie is nocht, bot the keping of the comandmentis of God. ✠ ²⁰ Ilk man in quhat calling he is callit, duelle he in that. ²¹ Thou seruand art callit, be it na charge to thee; ‡ bot gif thou may be fre, rather vse thou. ²² He that is a seruand, and is callit in the Lord, is a fre man of the Lord. Also he that is a fre man, and is callit, is the seruand of Crist. ²³ With priice ye ar boucht, will ye nocht ‡ be made seruandis of men. ²⁴ Tharfore ilkman in quhat calling he is callit a bruther, duelle he in this anentis God. ✠ ²⁵ Bot of virginis I haue na comandment of God; bot I geue connsale, as he that has mercy of the Lorde, that I be trew. ²⁶ Tharfor I gesse, that this thing is trew, gude for the present need; for it is
- vii. 15. **departis**: *discedit*. **in sic**: *in huiusmodi*. **callit**: P., 'clepid'; and so elsewhere in the chapter.
- ¹⁸. **bring he nocht to the prepucie**: *non adducat præputium*; Rh., 'let him not procure prepuce.'
- ²⁰. **calling**: P., 'clepyng'; *vocatione*.
- ²¹. **seruand**: *servus*; Rh., 'bondman.' **be it na charge to thee**: *non sit tibi cura*; Rh., 'care not for it.' **rather vse thou**: *magis utere*; Rh., 'use it rather.'
- ²². **He that**: so Wy., P. Vg., *Qui enim*. Rh., 'For he that,' &c. **Also**: *similiter*.
- ²⁴. **in quhat calling**: P., 'in what thing'; *in quo*. Rh., 'wherein.' Wy., 'in what clepinge.'
- ²⁶. **trew, gude**: Wy., P., 'good,' without addition. Vg., *bonum*. There is a faint line under 'trew,' perhaps it was intended to cancel it.
- † Bot gif thou may be fre.) The apostil wil nocht that seruandis ryyn fra thar seruice because that thai ar callit thar vnto be the gospell, for that wer dishonouryng of Christis doctryne, i. Thy. vi. Bot gif a seruande cann nocht agre with his maistir lawfully to be fre, the apostill will that he vse sick liberte or fredome, bot that he sal nocht abuse it.
- [†] Be maid seruandis of [m]enn.) It is the ordanance [and] straiht comandement of [God], vnder paynne of dampnation, that euiry subiect [obeye his maistir, euiry [wi]f hir hus-bande, and euiry childe his fader and mother. Quhair the apostill now biddis uss that we be nocht [the] seruandis of menn, his meanyng is, as he saide to the Gall. v. For sa mekill as we ar thus deirly boutht, [we] sal stande fast in the liberte quhairwith Christ hath maide ws fre, and

nocht to suffer
our selfis
to be warpit
agane [be
thiſe yowk of
bondage of
conscience;
for as the
freedomm
that he
writtis of to
the Gallat.
is spirituall,
ewin sua is
[it thiſe spirit-
uall bond-
age that he
ſpeikis heir
of, sua that
be this text
he forbiddis
na outward
obedience
dew vnto

.....
.....
.....
.....
and other
cloisteris
the scrip-
ture
.....

gude to a man to be sa. ²⁷ Thou art bundin to a wif, will thou nocht seek vnbinding; thou art vn- bundin fra a wijf, will thou nocht seek a wijf. ²⁸ Bot gif thou has takin a wif, thou has nocht synnyt; and gif a maidin beis weddit, scho synnis nocht; neur- theles, sic sal haue tribulatioun of flesh. Bot I spare yow. ²⁹ Tharfore, brether, I say this thing, The tyme is schort. Ane vthir is this, that thai that haue wyues, be as thouch thai had naan; ³⁰ And thai that wepe, as thai wepit nocht; and thai that ioy, as thai ioyit nocht; and thai that byis, as thai had nocht; ³¹ And thai that vsis this warld, as thai that vses nocht. For- quhy the figure of this warld passis. ³² Bot I will that ye be without besynes, for he that is without wijf, is besy quhat thingis are of the Lord how he sal pleise God. ³³ Bot he that is with a wijf, is besy quhat thingis ar of the warld, how he sal pleise the wif, and he is departit. ³⁴ And a woman vnweddit and maidin thinkis quhat thingis ar of the Lorde, that scho be haly in body and spirit. Scho that is weddit, thinkis quhat thingis ar of the warld, how scho sal pleiss the husband. ³⁵ Forsuth I say thir

Psal. lxxxix.
a.
ii. Pet. iii. a.

Esaie xl. a.
i. Joh. ii. c.

Math. vi. c.
Luc. xii. c.
i. Thy. v. a.

vii. 28. **scho synnis nocht**: P., 'sche synnede not.' Vg., *non peccavit*. J. Ham. (Cath. Traict., sig. T, 3 v.), 'gif you marie ane vyff, yow synnis not, and gif ane virgin marie scho synnis not.'

29. **Ane vthir is this**: *reliquum est*; Rh., 'it remaineth.'

30. **as thai had nocht**: *tanquam non possidentes*.

32. **without besynes**: *sine solitudine*; RV., 'free from cares.' **he that is without wijf**: J. Ham. (Fac. Traict., p. 427), 'Wha lwis a chast lyf without mariage is cairful of thais things that appertenis to the lord, how he may pleise God.'

33. **is departit**: *divisus est*; J. Ham. (ibid.), 'Bot wha is mariet with a wyf, is cairful of thingis pertening to the warld, how he may plaie his wyf and he is deuydit.'

34. **Scho that is weddit**: P., 'But sche,' &c.; *qua autem*. Abp. Ham. (p. 89), 'The woman quhilk is ane virgin and unmareit, hes hir mynd and hir thocht apon thai thingis that belangis til hir Lord God, that sche may be halie baith in hir spirit and hir bodie.'

35. **Forsuth**: P., 'And'; *Porro*.

things † to youre proffite, † nocht that I cast to you
 a girnn, bot to that that is honest, and that gevis
 esynes, without letting to mak prayeris to the Lord.
 36 And gif ony man gessis him self to be seen foule on
 his virgin, that sche is full waxin, and sa it behuves
 to be done, do scho that scho will; scho synnis
 nocht, gif scho be weddit. 37 For he that ordanit
 fermely in his hart, nocht havand need, bot havand
 powere of his will, and has deemyt in his hart this
 thing, to kepe his virgin, dois wele. 38 Tharfore he
 that ioynis his virgin in matrimone, dois wele; and
 he that ioynis nocht, dois bettire. 39 The woman is
 bund to the law, als lang tyme as hir husband
 leeu; and gif hir husband is deid, scho is delyuerit
 fra the law of the husband, be scho weddit to quham
 scho will, aanly in the Lord. 40 Bot scho salbee maire
 blessit, gif scho duellis thus, eftire my connsale; and I
 wene that I haue the spirit of God.

Ro. vii. a.

F. 120 v.

† To your
 proffite.)
 Namely,
 that ye may
 cheiss the
 thing quhilk
 is best for
 you, ande
 maist agre-
 able vnto
 Goddis
 worde.

† Nocht that
 I cast to you
 a gyrnne.)
 The apostill
 forbiddis na
 mann to
 marye, as
 the Papistis
 dois be thair
 tradicionns
 and woves,
 aganiss the
 manifest
 worde of
 Gods.

vii. 35. a **girnn**: P., 'a snare'; *laqueum*. **esynes**: *facultatem*; Wy., 'faculte, or esynesse.' Rh., 'power.' **without letting**: *sine impedimento*. **to mak prayeris to**: similarly P.; Clem., *obsecrandi*. Hent., *observandi*. So Rh. (with AV.), 'attend upon.'

36. **to be seen foule**: *turpem se videri*; Rh., 'that he seemeth dishonoured.' **sche is full waxin**: P., 'sche is ful woxun'; *sit superadulta*. Rh., 'she is past age.' **do scho that scho will**: similarly Wy. (excepting few MSS.) and P.; *quod vult faciat*. Rh., 'let him do that he will.' **scho synnis nocht**: Rh., 'he sinneth not.'

37. **fermely**: P., 'stabli'; *firmus*.

38. **Tharfore he**: Vg., *Igitur et*. Rh., 'Therefore both he,' &c. Abp. Ham. (p. 89), 'He that jonis his virgin to marriage dois weil, and he that jonis nocht, dois better.'

39. **is deid**: *dormierit*; Wy., 'schal slepe, that is die.' **delyuerit fra the law of the husband**: similarly P.; but Vg., *liberata est*, without addition. Wy., 'delyuered fro the lawe.' J. Ham. (Fac. Traict., p. 434), 'The woman is knet or bund to the law al the tyme that hir man or husband liues: bot gif hir man sleip or pas out of this lyf, scho is frie: Lat hir marie whome scho wil.'

40. **duellis thus**: *sic permanserit*. **that I haue**: Vg., *quod*

viii chap.

Bot of thir thingis that ar sacrificjt to ydolis, we wate, for al we haue cunnyng. Bot cunnyng blawis, charitee edifijs. ² Bot gif ony man gessis him, that he can ony thing, he has nocht yit knawne how it behuves him to knaw. ³ And gif ony man lues God, this is knawne of him. ⁴ Bot of metis that ar offrit to ydolis, we wate, that ane ydol is nathing in the warld, and that thare is na Gode bot aan. ⁵ For thouche thare be sum that ar said goddis, outhir in heuen, outhir in erde, as thare are mony goddis, and mony lordis; ⁶ Neuirtheles to vs is aa God, the fader, of quham ar al thingis, and we in him; and aa Lord Jesu Crist, be quham ar al thingis, and we be him. ⁷ Bot nocht in almen is cunnyng. For sum men with conscience of ydol till now ete of thing offrit to ydols; and thare conscience is defoulit, for it is seek. ⁸ Mete comendis vs nocht to God; fore nowthir we sall faile, gif we ete nocht, nouthir gif we ete, we sal haue plentee. ⁹ Bot se ye, or per-

Actis xv. d.
Roma. xiii.
b.

i. Cor. x. c.
Deut. iii. f.
and vi. b.

Esaie xliiii.
b.
Psall. lxxxi.
a.
Ephe. iii. a.
Roma. xi. d.

i. Cor. x. a.

et ego . . . habeam. Rh., 'that I also have.' Vv. 39, 40: Abp. Ham. (p. 89), 'The marreit woman is bond to the law of matrimonie, als lang as hir husband leivis, bot gif hir husband dee, sche is deliverit fra that law, and with quhome sche pleis lat hir marrie, bot lauchfully efter the ordinatioun of our Lord. Nochttheles sche sall be mair blissit or happie, gif that sche remaine evin still unmaryit efter my counsel.'

viii. 1. **Bot cunnyng blawis**: similarly P. Vg., *Scientia inflat*, without conjunction. Rh., 'Knowledge puffeth up.'

3. **this**: *hic*; Rh., 'the same.'

7. **with conscience of ydol**: *cum conscientia . . . idoli*. **ete of thing offrit to ydols**: P., 'eten as thing offrit to idolis'; *quasi idolothytum manducant*.

8. **Mete**: Vg., *Esca autem*. Rh., 'But meat.' **we sall faile**: *deficiemus*; Rh., 'shall we lack.' The clauses here are transposed in the Vg., thus: *Neque enim si manducaverimus, abundabimus: neque si non manducaverimus, deficiemus*.

auenture this youre licence be made hurting to seekmen. ¹⁰ For gif ony man sal se him, that has cunnyng, etand in a place quhare ydols ar wirschippit, quhethir his conscience, sen it is seek, sal nocht be edifijt to ete thingis offrit to ydols? ¹¹ And the seek bruther, for quham Crist deit, sal peryse in thi cunnyng. ¹² For thus ye synnand aganes brether, and smytand thare seek conscience, synnis aganes Crist. ¹³ Quharfore gif mete sclandris my bruther, I sal neuir ete flesch, or perauenture I sclandire my bruther.

Roma. xiii. c.

ix chapture.

Qvethir I am nocht fre? Am I nocht apostile? Qvethir I saw nocht Crist Jesu, our Lord? Qvethir ye ar nocht my werk in the Lord? ² And thouch to vthir I am nocht apostile, bot neuirtheles to yow I am; for ye ar the litil signe of my apostilhede in the Lord. ³ My defence to thame that askis me, That is, ⁴ Qvethir we haue nocht powere to ete and drink? ⁵ Qvethir we haue nocht powere to leid about a woman a sistire, as alsa vthir apostlis, and brether of the Lord, and Cephas. ⁶ Or I alaan and Barnabas haue nocht powere to wirk thir thingis? ⁷ Quha trauales ony tyme with his awne wages? And quha plantis a wyneyard and etis nocht of his fruit?

Actis ix. a.

ii. Cor. xi. b.

Phil. iiii. a.
Math. viii. b.
Luc. iiii. d.

F. 121 r.

viii. 9. be made hurting to seekmen: *offendiculum fiat infirmis.*

10. in a place quhare ydols ar wirschippit: *in idolio.*

12. smytand thare seek conscience: *percutientes conscientiam eorum infirmam*; RV., 'wounding their conscience when it is weak.'

13. or perauenture: P., 'lest'; *ne.*

ix. 2. the litil signe: Wy., 'sygnacle, or litil signe'; *signaculum.* Rh., 'the seal.'

3. That is: *hæc est*; Wy., 'is this.'

7. trauales: P., 'traueilith'; *militat.* Wy., 'fichteth, or holdith knyghthod.' Rh., 'playeth the soldier.'

Quha kepis a flock, and etis nocht of the mylk of the flock? ⁸Quhethir eftire man I say thire thingis? quhethir alsa the law sais nocht thir thingis? ⁹For it is writin in the law of Moyses, Thou sal nocht bind the mouth of the ox that threschis. Quhethir of oxen is charge to God? ¹⁰Quhethir for vs he sais thir thingis? For quhy thai ar writtin for vs; for he that eris, aw to ere in hope, and he that threschis, threschis in hope to tak fruitis. ¹¹Gif we saw spirituale thingis to you, is it gret, gif we schere your fleschlie thingis? ¹²Gif vtheris ar parttakaris of youre powere, quhy nocht rather we? Bot we vse nocht this powere, bot we suffire al thingis, that we geue na letting to the euangele of Crist. ¹³Wate ye nocht, that thai that wirkis in the tempile, etis tha thingis that ar of the tempile, and thai that seru is the altare, ar parttakaris of the altare? ¹⁴Sa the Lord ordanit to thame that tellis the euangele, to leef of the euangele. ¹⁵Bot I vset naan of thir thingis; suthlie I wrate nocht thir thingis, that thai be done sa in me; for it is gude to me rather to dee, than that ony man avoide my glorie. ¹⁶For gif I preche

Deutro. xxv.
i. Thi. v. c.

Roma. xv. d.
Gall. vi. a.
ii. Cor. xi. a.

Math. x. a.
Actis xx. a.
i. Tessa. ii. b.
ii. Tessa. iii. a.

ix. 7. **kepis a flock**: *pascit gregem*; Wy., 'feedith, or lesuwith a floe.'

9. **ox that threschis**: P., 'ox threischyng'; *bovi trituranți*. **is charge to God**: *cura est Deo*; Rh., 'hath God care of.'

10. **aw**: P., 'owith'; *debet*. **eris . . . to ere**: *arat, arare*. **that threschis, threschis in hope**: P., 'that threischith, in hope'; so Wy. Vg., *qui triturat, in spe fructus, &c.*

11. **schere**: P., 'repen'; *metamus*.

12. **parttakaris**: P., 'parteneris'; *participes*. Wy., 'parceneris.' **that we geue na letting**: *ne quod offendiculum demus*; Rh., 'lest we should give any offence.'

13. **the temple**: *sacrario*; Rh., 'the holy place.' Wy., 'sacrarie, that is a place where hooli thingis ben kept.' **parttakaris**: P., 'partynenis.'

14. **Sa the Lord**: Vg., *Ita et Dominus*.

15. **suthlie**: *autem*. **avoide my glorie**: *gloriam meam . . . evacuet*; Rh., 'make my glory void.'

the euangele, glorie is nocht to me, for on need I mon do it; for wa to me, gif I preche nocht the gospele (or euangele). ¹⁷ Bot gif I do this thing wilfully, I haue meed; bot gif aganis my will, dispending is betakin to me. ¹⁸ Quhat than is my mede? Gif I precheand the gospele, put the gospele without vtheris coost, that I vse nocht my powere in the gospele. ¹⁹ For quhy quhen I was fre of almen, I made me seruand of almen, to wynn the ma men. ²⁰ And to Jewis I am made as a Jew, to wynn the Iewis; ²¹ To thame that ar vndir the law, as I war vndire the law, quhen I was nocht vndire the law, to wynn thame that ware vndire the law; to thame that war without the law, as I ware without the law, quhen I was nocht without the law of God, bot I was in the law of Crist, to wynn thame that war without the law. ²² I am made seek to seekmen, to wynn seekmen; to almen I am made althingis, to mak almen saaf. ²³ Bot I do althingis for the euangele, that I be made partakare of it. ✠ ²⁴ Wate ye nocht, that thai (a) that rynniss in a furlong, all rynniss, bot aan takis the price? Sa rynn ye, that ye tak. ²⁵ Ilk man that stryues in fecht,

Actis xxii. c.

Actis xvi. a.,
xviii. b., xxi.
c., ande
xxiii. b.

Gall. ii. a.

F. 121 v.

i. Cor. x. d.

(a) *thai* written above *quha* deleted.

ix. 16. **on need I mon do it:** P., 'nedelich Y mot don it'; *necessitas . . . mihi incumbit*. Rh., 'necessity lieth upon me.' **gospele (or euangele):** P., 'gospel'; Gau (p. 104), 'wa is to me and i prech notht the vangel.'

17. **dispending is betakin to me:** *dispensatio mihi credita est*; Rh., 'a charge is committed to me.'

18. **Gif I precheand:** P., 'That Y prechyng'; *Ut . . . prædicans*. **I vse nocht:** similarly P.; but Vg., *non abutar*. Wy., 'I mys vse not.'

20. **I am made:** *factus sum*; Rh., 'I became.'

23. **euangele:** Wy., P., 'gospel.'

24. **in a furlong:** so Wy., P.; *in stadio*. Rh., 'in the race.' **the price:** P., 'the prijs'; *bravium*.

25. **in fecht:** *in agone*; Rh., 'for the mastery.' RV., 'in the games.'

abstenis him fra althingis; and thai, that thai tak (a) a corruptibile croun, bot we ane vncorrupt. ²⁶ Tharfore I ryn sa, nocht as into ane vncertan thing; thus I fecht, nocht as beitand the aere; ²⁷ Bot I chastice my body, and bring it into seruage; ore perauenture quhen I preche to vthir, I my self be made repreuable. ¶

ii. Thi. iiiii. b.
i. Pet. v. a.

The x chap.

✠ Brethir, I wil nocht, that ye vnknew, that al oure fadris ware vndir cloud, and all passit the see; ² And all war baptizit in Moyses, in a cloude and in the see; ³ And al ete the sammin spirituale mete, ⁴ And al drank the sammin spirituale drink; thai drank of the spirituale staan following thame; and the staan was Crist. ¶ ⁵ Bot nocht in full mony of thame it was wele (b) pleisand to God; forquhy thai war castin doun in desert. ⁶ Bot thire thingis are done in figure of vs, that ✠ we be nocht couataris of euile thingis, as thai couatit. ⁷ Nouthir be ye made ydolataris, as sum of thame; as it is writtin, The pepile sat to ete and drink, and thai raise vp to play. ⁸ Nouthir do we fornicatioun, as sum of thame did fornicatioun, and xxij thousand ware deid in aa day. ⁹ Nouthir temp we Crist, as sum of

Exo. xiii. d.
and xiii. e.

Exo. xvi. c.
ande xvii. b.
Nu. xx. a.
Math. xvi. c.

Nu. xiii. e.

Exod. xxxii. b.

Nu. xxv. a.
Psal. cv. a.
Nu. xxi. a.

(a) *tak* corrected out of *takis*: *thai* inserted above the line.

(b) *wele* added above the line.

ix. 27. **repreuable**: *reprobis*; Burne (f. 78), 'I chastise my bodie, and bring it vndir obedience, lest quhen I haue præched the Euangel to vtheris, I my self be fund in the number of the reprobat.'

x. 1. **I wil nocht**: P., 'Y nyle.' Vg., *nolo enim*. Rh., 'For I will not.'

2. **in a cloude**: Wy., P., 'in the cloude.'

6. **as thai**: Vg., *sicut et illi*.

thame temptit, and perisit of serpentis. ¹⁰ Nouthir murmure ye, as sum of thame murmurit, and thai perisit of a destroyare. ¹¹ And al thir thingis fell to thame in figure; bot thai ar writtin to oure amending, into the quhilkis the endis of the warldis ar cummin. ¹² Tharfore he that gessis him, that he standis, se that he fall nocht. ¹³ Temptatioun tak nocht you, bot mannis temptatioun; for God is trew, quhilk sal nocht suffire you to be temptit abone that that ye may; bot he sal mak with temptatioun alsa puruiance, that ye may suffire. ¶ ¹⁴ Quharfore, ye maast deireworthe to me, fle ye fra wirschiping of mawmentis. ¹⁵ As to prudent men I speke, deme ye you self that thing that I say. ¹⁶ Quhethir the cup of blessing quhilk we blesse, is nocht the comonyng of Cristis blude? And quhethir the brede quhilk we brek, is nocht the taking of the body of the Lord? ¹⁷ For we mony ar aa breid and aa body, all we that takis part of aa brede and of aa cup. ¹⁸ Se ye Israel eftire the flesch, quhethir thai

Nu. xi. g.

i. Cor. i. a.
ii. Tess. v. c.
ii. Pet. ii. b.

F. 122 r.

x. 10. **murmure ye . . . murmurit**: P., 'grutche 3e . . . grutchiden'; *murmuraveritis*, &c. **of a destroyare**: *ab exterminatore*.

13. **tak nocht you**: reading, with St., Hent., *apprehendat*. So Rh., 'Let not temptation apprehend you'; but Sixt., Clem., *apprehendit*. AV., 'There hath no temptation taken you.' **bot mannis temptatioun**: P., 'but mannis *temptacioun*'; *nisi humana*. **puruiance**: P., 'purueyaunce'; *proventum*. Rh., 'issue.' AV., 'a way to escape.' **that ye may suffire**: similarly P.; *ut possitis sustinere*. AV., 'that ye may be able to bear it.'

14. **mawmentis**: P., 'maumetis'; *idolorum*.

16. **comonyng**: P., 'comynyng'; *communicatio*. Abp. Ham. (p. 208), 'The cupe of thankis geving, quhairwith we geve thankis, is it nocht the partaking of the blud of Christ? The breid that we brek on the altare, is it nocht the parttaking of the body of Christ?' J. Ham. (Cath. Traict., f. 30 v.), 'Is not the coup, quhilk ve blis and consecrat, the communication of Christis blude? And is not the breid quhilk ve brek, the communion and participation of the lordis body?'

17. **and of aa cup**: similarly Wy., P., reading, with St., Sixt.,

that etes sacrificis, ar nocht parttakaris of the altare? i. Cor. viii. a.

¹⁹ Quhat tharfore say I, that a thing that is offrit to ydolis is ony thing, or that the ydol is ony thing?

²⁰ Bot tha thingis that hethinmen offris, thai offre to deuilis, and nocht to God. ✠ Bot I will nocht

that ye be made fallowis (a) of feendis; ²¹ For ye may nocht drink the chalice of the Lord, and the chalice

of feendis; ye may nocht be parttakaris of the (b) burde of the Lord, and of the burde of feendis.

²² Quhethir we haue jnvy to the Lord? quhethir we ar strenthiare than he? All thingis ar leefful to me, bot nocht althingis ar spedefull. ²³ All thingis

ar leefful to me, bot nocht all thingis edifijs. ²⁴ No man seke that thing that is his awne, bot that thing

that is of ane vthir. ²⁵ Al thing that is sald in the bucherie, ete ye, sperand nathing for conscience.

Ecclesi.
xxxvii. d.
i. Cor. vi. d.
and xiii. a.

Psal. xxiii.
a.

(a) After *fallowis*, *to feendis* deleted.

(b) Before *burde*, *bo* deleted.

et de uno calice; omitted in Hent, Clem. Abp. Ham. (p. 211), 'We that ar mony in numbere ar ane breid spiritually, and ane body spiritually, quhilk ar participant in the sacrament of the Altare of a breid and of a coupe'; following the same erroneous reading of P., Nis., &c.

x. 18. *etes sacrificis*: *edunt hostias*; Wy., 'eten oostis, or sacrifices.' *parttakaris*: P., 'partyreris.' J. Ham. (Fac. Traict., p. 353), 'Consider Israel efter the flesche, ar not thai participant of ye altare wha eats of the sacrifice.'

20. *I will nocht*: P., 'Y nyle.' *fallowis*: P., 'felowis'; *socios*.

21. *chalice*: P., 'cuppe' (*bis*). *burde*: *mensa*; J. Ham. (Fac. Traict., p. 354), 'Ze may not drink of the Chalice of the lord, and of the Chalice of deuils. Ze can not be partakers of the table of the lord and of the table of deuils.'

22. *Quhethir we haue jnvy*: *æmulamur*; Rh., 'do we emulate.' *strenthiare*: P., 'strengere'; *fortiores*. *ar spedefull*: *expediunt*.

25. *in the bucherie*: *in macello*; Rh., 'in the shambles.' *sperand*: Wy., P., 'axyng'; *interrogantes*. But compare verse 27.

- ²³ The erde and plentee of jt is the Lordis. ²⁷ Gif ony of hethinmen callis you to soupere, and ye will ga, al thing that is set to you, ete ye, asking no thing for conscience. ²⁸ Bot gif ony man sais, This thing is offrit to ydolis, will ye nocht ete, for him that schewit, and for conscience; ²⁹ And I say nocht, thi conscience, bot (the conscience) of ane vthir. Bot quharto is my fredome demyt of ane vther mannis conscience? ³⁰ Tharfore gif I tak part with grace, quhat am I blasphemit, for that that I do thankinis? ³¹ Tharfore quhethir ye ete, or drink, or dois ony vthir thing, do ye althingis into the glorie of God. ¶ ³² Be ye without sclander to Iewis, and to hethin men, and to the kirk of God; ³³ As I be althingis pleise to almen, nocht sekand that that is profitable to me, bot that that is profitable to mony men, that thai be made saif.
- i. Cor. viii. b.
- i. Thy. iiiii. a.
- Collo. ii. b.
- i. Cor. ix. b.

The xi chapture.

Be ye followeris of me, as I am of Crist. ² And, brether, I praise you, that be althingis ye ar (a) myndful

(a) *ye ar* substituted for *ye be* deleted.

x. 26. and plentee of jt: Wy., P., 'and the plente of it'; *et plenitudo ejus*.

27. to soupere: similarly Wy., P., reading *ad cenam* with St., Sixt.; but Clem., *vocat vos*, without addition. asking: Wy., P., 'axyng'; *interrogantes*.

28. for him that: *propter illum qui*; Rh., 'for his sake that.'

29. Bot quharto: *Ut quid enim*; Rh., 'For why,' &c.

30. Tharfore gif I: Vg., *Si ego*.

31. quhethir ye ete: Abp. Ham. (p. 30), 'Quidder ye eit or drink or do ony uther thing, do al to the glorie of God.'

32. without sclander: *sine offensione*.

33. As I be: Vg., *sicut et ego*. Rh., 'As I also.'

xi. i. as I am: Vg., *sicut et ego*. Rh., 'As I also.'

of me ; and as I (a) betuke to you my comandementis, i. Cor. iii. c.
 ye hald. ³ Bot I will that ye wit, that Crist is hede
 of ilkman ; bot the hede of the woman is the man ;
 and the hede of Crist is God. ⁴ Ilkman praying, Ephe. v. c.
 or prophecijng, quhen his hede is heelit, defoulis
 his hede. ⁵ Bot ilk woman prayand, or propheciant,
 quhen hir hede is nocht heelit (or keuerit), defoulis
 hir hede ; for it is aan as gif scho ware bellit.
⁶ And gif a woman be nocht keuerit, be scho
 (b) schavit ; and gif it is foule thing to a woman to be
 schauet, or to be made bellit, keuer scho hire hede. Deut. xxii.
a.
i. Cor. xiii.
a.
⁷ Bot a man sal nocht keuer his hede, for he is the
 ymage and the glorie of God. ⁸ For a man is nocht
 of the woman, bot the woman of the man. ⁹ And
 the man is nocht made for the woman, bot the
 woman for the man. ¹⁰ Tharfore the woman sal
 haue ane heeling on hir hede, alsa for angelis.
¹¹ Neuirtheles nouthir the man is without woman,
 nouthir the woman is without man, in the Lord.
¹² For quhy as the woman is of man, sa the man is

Ephe. iii. c.
Gene. ii. d.

(a) Before *I*, *ye* deleted. (b) Before *schavit*, *bellit* deleted.

xi. 2. as I betuke to you : *sicut tradidi vobis* ; J. Ham. (Cath. Traict., f. 82), 'I prayse zou brethrene that in all thingis ze ar myndfull of me, and keipis my preceptis quhilk I gaue zou be tradition.'

4. heelit : P., 'hilid' ; *velato*.

5. heelit (or keuerit) : *velato* ; cf. vv. 6, 7. bellit : P., 'pollid' ; *decalvetur*. Wy., 'maad ballid, *pollid*, or *clippid*.'

6. be scho schavit : P., 'be sche pollid' ; *tondeatur*. schauet, or to be made bellit : P., 'pollid, or to be maad ballid' ; *tonderi aut decalvari*. keuer scho : 'hile sche' ; *velat*.

7. sal nocht keuer [P., hile] : *non debet velare*.

10. ane heeling : P., 'an hilyng.' Wy., 'a veyle,' reading *velamen* with St., Sixt. ; but Hent., Clem., *potestatem*. Rh., 'power' ; and so AV., RV., 'a sign of authority.' alsa for angelis : similarly Wy., P., reading *et* with St., Sixt. ; but Hent., Clem., *propter angelos*, without addition.

12. sa the man : Vg., *ita et vir*.

be woman; bot al thingis ar of Gode. ¹³ Deme ye your self; besemes it a woman nocht keuerit on the hede to pray to God? ¹⁴ Nouthir the kynd it self techis vs, for gif a man nurise lang haire, it is euil fame to him; ¹⁵ Bot gif a woman (a) nurise lang haire, it is glorie to hir; for hairis ar gevin to hir for keueling. ¹⁶ Bot gif ony man is sene to be full of strijf, we haue na sic consuetude, nor the kirk of God. ¹⁷ Bot this thing I comand, nocht praysand, that ye cum togiddire, nocht into the bettire, bot into the werse. ¹⁸ First for quhen ye cum togiddire into the kirk, I here that decisionns ar amang you, and in party I beleue. ¹⁹ For it behuvis heresies to be, that thai that ar previt, be opinlie knawne in you. ²⁰ Tharfore quhen ye cum togiddire into aan, now it is nocht to ete the Lordis supere; ²¹ For quhy ilkman before takis his soupere to ete, and aan is hungrie, and ane vthir is drunken. ²² Quhethir ye haue nocht housis to ete and drink, or ye contempne the kirk of God, and confonndis thame that has

i. Thy. vi. c.

Math. xviii.

i. Joh. ii. c.

(a) Before *nurise*, *norise* deleted.

xi. 13. **Deme ye your self**: *vos ipsi iudicate*; Rh., 'yourselves judge.' **keuerit on the hede**: P., 'hilid on the heed.' Vg., *velatam*; so Wy., 'veylid,' without addition.

14. **the kynd**: similarly Wy., P.; *natura*. **techis vs**: similarly Wy., P.; but Vg., *docet vos*. Rh., 'teach you.' **for gif a man**: Vg., *quod vir quidem*. Rh., 'that a man indeed if,' &c. **lang haire**: P., 'longe heer'; *comam*; and so in next verse. **euil fame**: P., 'schenschiipe'; *ignominia*. Wy., 'yuel fame, or *sclaundre*.'

15. **hairis**: *capilli*.

18. **First**: Vg., *Primum quidem*. **in party**: *ex parte*; Rh., 'in part.'

19. **it behuvis heresies**: Vg., *oportet et haereses*. Rh., 'there must be heresies also.' **thai that ar previt** [P., prouyd]: Vg., *ut et qui probati sunt*. Rh., 'that they also,' &c. J. Ham. (Cath. Traict., f. 112 v.), 'It is necessar that heresis be, that the chosin man be knauin amang zou.'

21. **before takis**: *præsumit*.

naan? Quhat sal I say to you? I praise you, bot here in I praise you nocht. ✠²³ For I haue takin of the Lord that thing, quhilk I haue betakin you. For the Lord Jesu, in quhat nycht he was betrayit, tuke brede, ²⁴ And did thankinis, and brak, and said, Tak ye, and ete ye; this is my body, quhilk salbe betrait for you; do ye this thing into my mynde. ²⁵ Also the cup, eftire that he had soupit, and said, This cup is the new testament in my blude; do ye this thing, als oft as ye sal drink, into my mynde. ²⁶ For als oft as ye sal ete this brede, and sal drink the chalice, ye sal tell out the deid of the Lord, till that he cum. ²⁷ Tharfore quha euir etis the brede, or drinkis of (a) the chalice of the Lord vnworthilie, he salbe gilty of the body and of the blude of the Lord. ✠ ²⁸ Bot preue a man him self, and sa ete he of that ilk brede, and drink of the chalice. ²⁹ For he that etis and drinkis vnworthilie, etis and drinkis dome to him, nocht wiselie demand the body of the Lord. ³⁰ Tharfor

Math. xxvi.
c.
F. 123 r.

Mar. xliii. e.
Luc. xxii. b.

Esaie liii. a.

i. Pet. ii. b.
Actis i. b.

ii. Cor. xiii.
b.

(a) of added above the line.

xi. 22. I praise you: Vg., *Laudo vos?* Rh., 'Praise I you?'

23. quhilk I haue betakin you: Vg., *quod et tradidi vobis.* Rh., 'which also I have delivered to you.'

24. Tak ye: J. Ham. (Cath. Traict., f. 54), 'Tak ze, eit ze, This is my bodie.' into my mynde: *in meam commemorationem.*

25. Also the cup: Vg., *Similiter et calicem.* Rh., 'In like manner also the chalice.'

26. chalice: P., 'cuppe'; and so in ver. 28. sal tell out: P., 'schulen telle'; *annunciabitis.* Abp. Ham. (p. 210), 'Quhow oft saevir ye sal eat of this fude and drink of this cupe, ye sal schaw the dede of our Lord quhil he cum.'

27. the brede: so Wy., P., 'the breed.' Vg., *panem hunc.* Rh., 'this bread.' of the chalice: P., 'the cuppe.' J. Ham. (Cath. Traict., f. 56), 'quha eatis vnuorthelie salbe giltie and culpabill of ye bodie and blude of our lord.'

29. wiselie demand: P., 'wiseli demyng'; *dijudicans.* Abp. Ham. paraphrases vv. 28, 29 (p. 211), 'Let a man . . . first . . . preif him self and sa lat him eit of that precious breid and drynk of that

Ecclesi.
xviii. c.

Joh. ii. c.

among you mony ar seek and febile, and mony slepis. ³¹ And gif we demyt wisely our self, we suld nocht be demyt; ³² Bot quhile we ar demyt of the Lord, we ar chastysit, that we be nocht dampnyt with this warlde. ³³ Tharfore, my brether, quhen ye cum togiddire to ete, abide ye togiddir. ³⁴ Gif ony man hungris, ete he at hame, that ye cum nocht togiddir into dome. And I sall dispone vthir thingis, quhen I cum.

The xii chepture.

- ✠ Bot of spirituale thingis, brether, I will nocht that ye vnknew. ² For ye wate, that quhen ye war hethinmen, how ye war ledde gangand to dumbe mawmentis.
- Mar. ix. d. ³ Tharfor I mak knawne to you, that na man spekand in the spirit of God, sais departing from Jesu; and
- Roma. xii. a. no man may say the Lord Jesu, bot in the Haligaast.
- ⁴ And diuerse graces thar ar. Bot it is all aa spirit;
- ⁵ And dyuerse seruices thar ar, bot it is all aa Lord;
- Luc. xviii. a. ⁶ And diuerse wirkingis thar ar, bot it is all aa God,

coupe. For quhasa eit is and drinkis unworthily etis and drinketh his jugement and eternal damnatioun, because he puttis na difference betwene the body of our Lord and uthir common meit.' J. Ham. (Cath. Traict., f. 65), 'Not discerning nor rychtly iuging the lordis bodie.'

xi. 31. **we demyt wisely our self**: P., 'demyden wiseli vs silf'; *nosmetipsos dijudicemus*. Abp. Ham. (p. 224), 'Gyf we wald punis our selfis, trewly we suld eschape the punitioun of God.'

33. **abide ye togiddir**: similarly Wy., P.; *invicem expectate*. Rh., 'expect one another.' RV., 'wait one for another.'

34. **vthir thingis**: *cetera*; Burne (f. 47 v.), 'The rest I sall put to ordor at my cumming.'

xii. 1. **I will nocht**: P., 'Y nyle.'

2. **how ye war ledde**: *prout ducebamini*; Rh., 'according as you were led.' **mawmentis**: P., 'maumetis'; *simulacra*.

3. **sais departing from Jesu**: *dicit anathema Jesu*. Rh., 'saith anathema to Jesus.'

† That wirkis
all.) Noth
that God dois
synn, or is
the auctor
of synn,
for all his
wirkis ar just
and gud,
Gene. i.
Psal. xxii.
and with him
thair is na
iniquite, ii.
Para. xix.
Bot vnto uss,
quhillkis ar
fleisch and
blude, he
semyss to do
ewill quhen
he pwnysiss
the wicked
or sendis
plages aponn
the earth;
for quibiddir
it be pros-
perite or ad-
uersite, it
cumis all of
him, ande
nocht of
chance or
forton, as the
warle be-
lewis it doiss.

† that wirkis althingis in althingis. ⁷ And to ilkman the schewing of spirit is gevin to proffite. ⁸ The word of wisdome is geven to aan be spirit; to ane vthir the word of cunnyng, be the sammin spirit; ⁹ Faith to ane vthir, in the sammin spirit; to an vthir, grace of heillis, in aa spirit; ¹⁰ To ane vthir, the wirking of virtues; to ane vthir, prophecie; to ane vthir, knowing of spiritis; to ane vthir, kyndis of langages; to ane vthir, exponyng of wordis. ¹¹ And aan and the sammin spirit wirkis al thir thingis, departand to ilk be thame self as he will. ¹² For as thar is aa body, and has mony membris, and al the membris of the body quhen tha ar mony, ar aa body, sa alsa Crist. ¹³ For in aa spirit al we ar baptizit into aa body, outhir Iewis, outhir hethin men, outhir seruandis, outhir fre; and al we ar fillit with drink in aa spirit. ¹⁴ For the body is nocht aa menbir, bot mony. ¹⁵ Gif the fute says, For I am nocht the hand, I am nocht of the body; nocht tharfor it is nocht of the body. ¹⁶ And gif the ere sais, For I am nocht the ee, I am nocht of the body; nocht

Joh. v. b.
Ephe. iii. a.

i. Joh. iii. a.

F. 123 v.

Roma. xii. a.
Ephe. iii. b.

Esiae lv. a.
Joh. vii. d.

xii. 9. of heillis: P., 'of helthis'; *sanitatum*.

10. **knowing of spiritis:** *discretio spirituum*; Wy., 'discrescioun, or verrey knowynge of spiritis.' **kyndis of langages:** *genera linguarum*; so in ver. 28. **exponyng of wordis:** Vg., *interpretatio sermonum* (but some MSS. *linguarum*); Rh., 'interpretation of languages.'

11. **departand to ilk be thame self:** *dividens singulis*; Rh., 'dividing to every one.' Vv. 8-11: J. Ham. (Fac. Traict., p. 68), 'To sum is geuin spaiche of wisdome; to vthirs the spaiche of science; to ane vther faith; to vthers the grace of healing; to vthers the working of miracles; to vthers kynds of langages; and to vthers interpretation of toungs . . . ane and the same spirit workis al thir thingis, distribuand to euerie ane as he wil.'

12. **ar aa body:** Vg., *unum tamen corpus sunt*.

13. **hethin men:** Wy., P., 'hethene'; *gentiles*. **we ar fillit with drink:** *potati sumus*; Wy., 'we han drunken.'

14. **For the body:** Vg., *Nam et corpus*.

15. **nocht tharfor:** similarly Wy., P.; *nam ideo*. Rh., 'is it therefore'; and so in next verse.

tharfor it is nocht of the body. ¹⁷ Gif al the body is ee, quhare is hering? And gif al the body is hering, quhare is smelling? ¹⁸ Bot now God has set membris, and ilk of thame in the body, as he wald. ¹⁹ That gif al war aa membre, quhare war the body? ²⁰ Bot now thar ar mony membris, bot aa body. ²¹ And the ee may nocht say to the hand, I haue nocht nede to thi werkis; or eftir the hede to the feet, Ye ar nocht necessare to me. ²² Bot mekile maire tha that ar sene to be laware membris of the body, ar mare neidful; ²³ And thaik that we gesse to be vnworthiar membris of the body, we gefe mare honour to thame; and the membris that ar vnhonest, haue mare honestee. ²⁴ For our honest membris has nede of naan; bot God temprit the body, gevand mare wirschip to it, to quham it failyeit, ²⁵ That debate be nocht in the body, bot that the membris be besie into the sammin thing ilk for vthir. ²⁶ And gif aa membre suffris ony thing, al membris suffris tharwith; outhir gif aa membre ioyis, al membris ioyis togiddir. ²⁷ And ye ar the membris of Crist, and membris of membre. ²⁸ Bot God set sum in the kirk, first apostlis, the secunde tyme prophetis, the thrid techeris, eftirwart virtues, eftirwart gracis of helingis, helpingis,

Math. x. a.
Luc. ix. a.
Ephe. iii. a.
Actis xiii. a.

xii. 17. **Gif al**, &c. : J. Ham. (Fac. Traict., p. 54), 'Gif the hail bodie be the eie, whair is the eare?'

19. **That gif**: *Quod si*; Rh., 'And if.'

20. **mony membris**: Vg., *multa quidem membra*.

21. **eftir**: Wy., P., 'eft'; *iterum*.

22. **laware**: P., 'the lowere'; *infirmiora*. Wy., 'more syke, or lowere.' Rh., 'the baser.'

23. **vnworthiar**: *ignobiliora*.

24. **For our honest membris**: *Honesta autem nostra*. **gevand . . . to it, to quham it failyeit**: *ei cui deerat . . . tribuendo*; Rh., 'giving to it that wanted,' &c.

25. **debate**: so P.; *schisma*. **be besie into the sammin thing ilk for vthir**: *idipsum pro invicem sollicita sint*; Rh., 'together might be careful one for another.'

gouernalis, kyndis of langages, interpretatiounns of wordis. ²⁹ Quhethir al apostlis? quhethir al prophetis? quhethir al techeris? ³⁰ Quhethir al virtues? quhethir al men havand grace of helingis? quhethir al spekis with langages? quhethir al interpretis with wordis? ³¹ Bot follow ye the bettir spirituale giftis. And yit I schaw to yow a mare excellent way.

F. 124 r.

The xiiij chaptur. †

Gif I speke with tungis of men and of angelis, and I haue nocht cheritee, I am made as bras soundand, or as a cymbale tinkiland. ² And gif I haue prophecie, and knaw al mysteries, and al cunnyng, and gif † I haue al faith, sa that I moue hillis fra thar place, and I haue nocht cheritee, I am nocht. ³ And gif I depart al my gudis into the metis of pure men, and gif I betak my body, sa that I brenne, gif I haue nocht cheritee, it proffitis na thing to me. ⁴ Cheritee is patient, it is benigne; cherite inuies nocht, it dois nocht wickitle, it is nocht blawne, ⁵ It is nocht couatous, it sekis nocht tha thingis that ar his awne,

Math. vii. a.
Luc. xvii. a.

Phil. ii. b.

† I haue all faith.) Thocht faith only do justify, as the apostle Paul teachis, yit quhair luf followis nocht thar is doutless na rycht faith, al thought he dide miracless.

xii. 28. *gouernalis*: P., 'gouernails'; *gubernationes*. *interpretatiounns of wordis*: St., Sixt., Clem., *interpretationes sermonum*; but omitted by Hent., and so by Rh.

30. *interpretis with wordis*: *interpretantur*; Rh., 'do all interpret?'

31. *follow*: P., 'sue'; *œmulamini*. *spirituale giftis*: P., 'goostli giftis'; *charismata*.

xiii. 1. *soundand*: P., 'sownynge'; *sonans*. *tinkiland*: Wy., P., 'tynkyng'; *tinniens*.

2. *I am nocht*: *nihil sum*; J. Ham. (Cath. Traict., sig. S, v.), 'gif I had all faith sa yat I transport montaynis, and haue not cheritie, I haue na thing.'

3. *I depart*: *distribuero*; Rh., 'I should distribute.'

4. *is nocht blawne*: *non inflatur*; Rh., 'is not puffed up.'

5. *couatous*: *ambitiosa*; Wy., 'ambicious, or coueitous of worshipis.' *tha thingis that ar his awne*: *quæ sua sunt*; Rh., 'her own.' Gau (p. 58), 'cherate, the quhilik sekis noth the aune.'

it is nocht sterit to wraithe, it thinkis nocht euile, ⁶ It ioyis nocht on wickitnes, bot it ioies togiddir to treuth; ⁷ It suffris althingis, it beleues althingis, it hopes althingis, it sustenis althingis. ⁸ Cherite fallis neur downe, quhethir prophecies salbe voidit, outhir langages sal ceese, outhir science salbe destroyit.

⁹ † For a party (a) we know, and a party we prophecie; ¹⁰ Bot quhen it sal cum that is perfite, that thing that is of party salbe avoidit. ¹¹ Quhen I was a litil child, I vndirstude as a litil child, I thought as a litil childe; bot quhen I was made a man, I avoidit tha thingis that war of a litil child. ¹² And we se now be a myrrour in mirknes, bot than face to face, now I know of party, bot than I sal know as I am knowne. ¹³ And now duellis faith, hope, and cheritee, thir thre; bot the maast of thame is cheritee. ¶

† For a party we.) Thouth we haif mony thingis belongyng to faith, and knowis quhat God is and quhat he gewis uss, yit is this knowlege imperfite in comparysoun of the gloire quhilk is to cum.

The xiiii chapture.

Follow ye cheritee, luf ye spirituale thingis, bot the mare that ye prophecie. ² And he that † spekis in tonng, spekis nocht to men, bot to God; for na man

† Spekis in towng.) To speke with

(a) a party is glossed in the outer margin in a later hand thus: a party that is [to] say vnperfitly. So also in verse 10: anae party th[at] is vnperfit [to] saye.

xiii. 6. ioies togiddir: *congaudet*.

9. a party: *ex parte*.

10. salbe avoidit: *evacuabitur*; Rh., 'shall be made void.'

12. And we se now: *Videmus nunc*, without conjunction. in mirknes: P., 'in derknesse'; in enigmat.

13. duellis: *manent*. hope, and cheritee: Vg., *spes, charitas*, without conjunction. the maast: *major*; Rh., 'the greater.'

xiv. 1. Follow ye: P., 'Sue 3e'; *Sectamini*. luf ye: Wy., P., 'loue 3e'; *amulamini*.

2. spekis in tonng: Burne (f. 51 v.), 'he quha spekis with ane toung, he spekis to God, and nocht to men.'

towngis is to
rede or synge
psalmes that
vthir vndir-
standis
nocht, saif
the reader
him self. To
prophecy is
to expoyne
or interpret
vnto vthirris.

heris. Bot the spirit spekis mysteries. ⁸For he that F. 124 v.
prophecies, spekis to men to edificatioun, and to
exhortatioun, and consolatioun. ⁴He that spekis in
tonng, edifijs him self; bot he that prophecies, edifijs
the kirk of God. ⁵And I will, that al ye speke in
tonngis, bot mare that ye prophecie. For he that
prophecies, is mare than he that spekis in langages;
bot gif perauenture he expone, that the kirk tak
edificatioun. ⁶Bot now, brether, gif I cum to yow,
and speke in langages, quhat sal I profite to you, bot
gif I speke to yow outhir in reuelationn, outhir in
science, outhir in prophecie, outhir in teching? ⁷For
tha thingis that ar without saule, and gevis voces,
outhir pipe, outhir harpe, bot tha geve distinctioun
of soundingis, how sal it be knawne that is sungin,
outhir it that is harpit? ⁸For gif a trumpet gevis
ane vncertane sonnde, quha sal mak him self reddie
to battale? ⁹Sa bot ye geue ane opin word be
tonng, how sal that that is said be knawne? For
ye salbe spekand in vane. ¹⁰Thare ar mony kyndis
of langages in this warlde, and nathing is without
voce. ¹¹Bot gif I know nocht the virtue of a voce,
I salbe to him, to quham I sal speke, a barbarik;

xiv. 2. **the spirit**: so Wy., P., reading *spiritus* with St., Sixt.
Hent., Clem. read *spiritu*. Rh., 'But in spirit he speaketh,' &c.

5. **bot gif**: P., 'but'; *nisi*. Wy., 'no but'; and so next verse.
Burne (f. 51 v.), 'He quha propheceis is gretar nor he quha spekis
with toungis except that he interpret him self, that the kirk may be
edifeit.'

7. **without saule**: *sine anima*; Rh., 'without life.' **voces**:
vocem; Rh., 'sound.' **of soundingis**: P., 'of sownyngis'; *soni-
tuum*.

8. **trumpet**: Wy., P., 'trumpe'; *tuba*.

9. **Sa bot ye**: Vg., *Ita et vos* . . . *nisi*. Rh., 'So you also,' &c.
opin: *manifestum*; AV., 'easy to be understood.' **in vane**:
similarly P.; *in aera*. Wy., 'in the eiris.' Rh., 'into the air.'

10. **Thare ar mony**, &c.: similarly Wy., P., disregarding *ut
puta*. Rh., 'There are, for example [AV., it may be], so many
kinds,' &c.

and he that spekis to me, salbe a barbarik. ¹² Sa ye, for ye ar luvaris of spiritis, seke ye that ye be plenteous to edificatioun of the kirk. ¹³ And tharfor he that spekis in langage, pray that he expone. ¹⁴ For gif I pray in tonng, my spirit prais; myn vndirstanding is without fruit. ¹⁵ Quhat than? I sal pray in spirit, † I sal pray in mynd; I sal say psalm in spirit, I sal say psalm alsa in mynd. ¹⁶ For gif thou blessis in spirit, quha fillis the place of ane ydiote, how sal he say Amen on thi blessing, for he wate nocht, quhat thou sais? ¹⁷ For thow dois wele thankngis, bot ane vthir man is nocht edijft. ¹⁸ I thank my God, for I speke in the langages of yow all; ¹⁹ Bot in the kirk I wil speke v wordis in my wit, that alsa I teche vthir men, than ten thousandis of wordis in tonnge. ✠ ²⁰ Brether, wil ye nocht be made childer in wittis, bot in malice be ye childer; bot in wittis be ye perfite. ²¹ For in the law it is writtin, That in vthir tonngis and in vthir lippis I sal speke to this pepile, and nouthir sa thai sall here me, sais the Lorde. ²² † Tharfore langages ar into takin, nocht to faithful men, bot to men out of the

† I sall pray in mynd.) That is, to expoyne it, and to declare the vndirstanding vnto vthiris. Bot to speik in the spret is to vndarstand it him self, and nocht to interpret jt.

Ephe. iii. a.

F, 125 r.

Esale xxviii. b.

Actis ii. a.

† Thairfor langages ar into takin.) Throu di-

xiv. 12. **Sa ye :** Vg., *Sic et vos.* **be plenteous :** *abundetis ;* Rh., 'to abound.'

13. **in langage :** *lingua ;* Rh., 'with the tongue.'

14. **myn vndirstanding :** Vg., *mens autem mea.*

15. **sal pray in mynd :** Vg., *orabo et mente.*

16. **ane ydiote :** *idiota ;* Rh., 'the vulgar.' Wy., 'an ydiote, or vnlerid man.' Vv. 14-16 : Burne (f. 49 v.), 'Gif I pray with my toung, my spreit prayis, bot my mynd vantis the fruit : quhat than? sal I pray in spreit? but I sall pray in my mynd also : and hou sall he quha suppleis the place of the Idiot, ansuer Amen to thy benedictione, gif he vndirstand the not?'

17. **For thow dois, &c. :** *Nam tu quidem ;* Wy., 'Forwhi thou sothli doist.'

19. **in my wit :** *sensu meo ;* Rh., 'with my understanding.'

21. **For in the law :** reading, with Sixt., *In lege enim.* Clem. omits *enim.*

22. **to men out of the faith :** similarly Wy., P. ; *infidelibus.*

vers toungis
and lan-
gagess ar
mony faith-
less peopill
convertit to
the faith, lyk
as throw
vthir won-
ders ande
miracless.
Bot throw
prophecy-
eng is the
faithfull edi-
fyed and
strenthed,
quhairby
thai practise
thar beleaf to
be trew.

faith; bot prophecies ar nocht to men out of the faith, bot to faithful men. ²³ Tharfor gif al the kirk cum togidder into aan, and almen speke in tonngis, gif idiotis, outhir men out of the faith, entris, quhethir thai sal nocht say, Quhat ar ye wod? ²⁴ Bot gif almen prophecie, gif ony vnfaithfull man or ydiot entire, he is conuict of al, he is wislie demyt of all. ²⁵ For the hid thingis of his hart ar knawne, and sa he sal fall doun on the face, and sal wirschip God, and schaw verralie that God is in you. ²⁶ Quhat than, brether? Quhen ye cum to giddir, ilk of yow has a psalm, he has techeing, he has apocalips, he has tonng, he has exponyng; al thingis be thai done to edificatioun. ²⁷ Quhethir a man spekis in tonng, be ij, or iij at the maast, and be partijs, that aan interprete. ²⁸ Bot gif thar be nocht ane interpretour, be he still in the kirk, and speke he to him self and to God. ²⁹ Bot prophetis ij or iij say thai, and vthir wislie deme. ³⁰ Bot gif ony thing be schewin to a sittare, the formast be still. ³¹ † For ye may prophecie all, ilk be him self, that almen leire, and all exhort.

i. Joh. iii. e.

† For ye
may.) Mark
weill this
saying, Heir

xiv. 23. *idiotis*: *idiota*; Rh., 'vulgar persons.' Quhat ar ye wod? P., 'what ben 3e woode?' reading, with St., Sixt., *Quid insanitis*? Hent., Clem., *quod insanitis*. Rh., 'that you be mad.'

24. *vnfaithfull man*: *infidelis*. *is wislie demyt*: similarly P.; *dijudicatur*.

25. *For the hid thingis*: reading *enim* after *occulta*, with St., Sixt. Hent., Clem. omit. *schaw verralie that*: *pronuncians quod vere*.

26. *apocalips*: *apocalypsim*; Wy., 'apocalips, or reuelacioun.'

27. *be ij*: P., 'bi twei men'; *secundum duos*. *be partijs*: *per partes*; Rh., 'in course.' *that aan interprete*: similarly Wy., P. Vg., *et unus interpretetur*. Rh., 'and let one interpret.'

29. *and vthir wislie deme*: *et ceteri dijudicent*. Rh., 'and let the rest judge.'

30. *be schewin to a sittare*: Vg., *alii revelatum fuerit sedenti*. Rh., 'be revealed to another sitting.' *the formast be still*: *prior taceat*; Rh., 'let the first hold his peace.'

31. *exhort*: Wy., P., 'moneste'; *exhortentur*.

³² And the spiritis of prophetis ar subiect to prophetis; ³³ For God is nocht of dissensionn, bot of pece; as in
 Ro. xv. d. i. Cor. xi. a. i. Thi. ii. b. al kirkis of halimen I teche. ³⁴ Women in kirkis be
 Gene. iii. e. still; for it is nocht suffrit to thame to speke, bot to
 be subiect, as the law sais. ³⁵ Bot gif thai will ony
 thing leire, at hame ask thai thare husbandis; for it is
 foul thing to a woman to speke in kirk. ³⁶ Quhethir
 of yow the word of God com furth, or to you allaan
 it com? ³⁷ Gif ony man is seen to be a prophete, or
 Coll. ii. a. spirituale, know he tha thingis that I write to you, for
 tha ar the comandementis of the Lord. ³⁸ And gif
 ony man vnknawis, he salbe vnknawne. ³⁹ Tharfore,
 brether, lufe ye to prophecie, and will ye nocht forbid
 to speke in tonngis. ⁴⁰ Bot al thingis be done honestlie,
 and be dew ordour in yow.

ye that ar
 preachers,
 and think
 nocht the
 contrary.
 Bot his mynd
 is that all
 thingis sal be
 done honest-
 ly and in
 ordour. And
 be suir that
 quha sa euir
 takis this
 office aponne
 him, the
 apostill will
 nocht that he
 be a nothir
 manner of
 man than he
 discrivishim,
 i. Thi. iii.,
 Titum i.,
 ande nocht
 to preache
 vncallit.

The xv chaptur.

F. 125 v. Gall. i. a. ✠ Brethir, I mak the gospel knawne to yow, quhilk
 I haue prechit to you, the quhilk alsa ye haue takin,
 in quhilk ye stand, ² Alsa be quhilk ye salbe savit;
 be quhilk resonn I haue prechit to yow, gif ye hald,

xiv. 33. For: P., 'For whi.' Abp. Ham. (p. 231), 'thairfor our
 salviour . . . is nocht God of dissentioun, bot of peice.' as in:
 Vg., *sicut et in*.

34. as the law: Vg., *sicut et lex*. Rh., 'as also the Law.'

37. is seen: *videtur*; Rh., 'seem.'

38. vnknawis: *ignorat*; Abp. Ham. (p. 25), 'He that mis-
 kennis salbe miskennit.' J. Ham. (Fac. Traict., p. 41), 'gif ony
 be ignorant or misknauis, he shalbe misknauin.'

39. lufe ye: *amulanini*; Rh., 'be earnest to.'

40. in yow: reading, with St., Hent., Sext., *in vobis*, but Clem.
 omits. Burne (f. 152), 'lat al thingis be done amangis zou vith
 ordore and honest discipline.'

xv. 1. Brethir: P., 'Sotheli, britheren.' Vg., *Notum autem . . .*
fratres. Rh., 'And I do you to understand, brethren.' in quhilk
 ye stand: Vg., *in quo et statis*. Rh., 'in the which also you stand.'

2. be quhilk resonn: *qua ratione*. Rh., 'after what manner.'
 gif ye hald: *si tenetis*. Rh., 'if you keep it.'

gif ye haue nocht beleuet idillie. ³ For I betuke to you at the begynnynng that thing als a quhilk I haue resauet; that Crist was deid for oure synnys, be the scripturis; ⁴ And that he was berisit, and that he raase agane on the thrid day eftire scripturis; ⁵ And that he was seen to Cephas, and eftire thir thingis to the xj; ⁶ Eftirwart he was seen to ma than to v^c brether togiddir, of quhilkis mony levis yit, bot sum ar deid; ⁷ Eftirwart he was seen to James, and eftirwart to al the apostlis. ⁸ And last of all he was seen als a to me, as to a deid born childe. ⁹ For I am the leest of the apostlis, that am nocht worthi to be callit apostile, for I persewit the kirk of God. ¹⁰ Bot be the grace of God I am that thing that I am; and his grace was nocht void in me. ¶ For I haue trauallit maire plenteouslie than all thai; bot nocht I, bot the grace of God with me. ✠ ¹¹ Bot quhethir I, or thai, sa we haue prechit, and sa ye haue beleuet. ¹² And gif Crist is prechit, that he raase agane fra deid, how sais sum amang you, that the aganerising of deidmen is nocht? ¹³ And gif the aganerysing of deidmen is nocht, nouthir Crist raase agane fra deid. ¹⁴ And

Esai. liii. a.
Math. xxviii.
b.

Joh. xx a.
Luc. xxiii.
b.

Eph. iii. b.

Actis viii. a.
and ix. a.

xv. 2. *idillie*: *frustra*.

4. *was berisit*: P., 'was biried'; *sepultus est*.

5. *to the xj*: P., 'to enleuene.'

6. *ar deid*: *dormierunt*.

8. *as to a deid born childe*: *tanquam abortivo*.

9. *callit*: P., 'clepid.' I *persewit*: P., 'Y pursuede'; *persecutus sum*. Vv. 5-9: J. Ham. (Cath. Traict., f. 67 v.), 'He apperit first vnto Peter, and syne to the elleuin disciples. Thaireftir to ma nor fyue hundreth brether togither quhom of mony ar zit alyff, vtheris deid. Thairefter he apperis to Iames and efteruard to all the Apostlis; last of all he apperit to me as to ane abortiue, and inferior to all the rest.'

10. *For I haue trauallit*: P., 'For Y trauelide.' Vg., *See . . . laboravi*.

13. *aganerysing of deidmen*: *resurrectio mortuorum*.

gif Crist raase nocht, oure preching is vane, our faith is vane. ¹⁵ And we ar fundin fals witnessis of Gode, for we haue said witnessing aganes God, that he raasit Crist, quham he raasit nocht, gif deidmen rysis nocht agane. ¹⁶ For quhy gif deidmen rysis nocht again, nouthir Crist raase agane; ¹⁷ And gif Crist raase nocht agane, oure faith is vane; and yit ye ar in youre synnis. ¹⁸ And than thai that haue deit in Crist, haue perischit. ¹⁹ Gif in this life aanly we ar hopand in Crist, we ar mare wrechis than almen. ²⁰ Bot now Crist raase agane fra deid, the first fruit of deidmen; ²¹ For deid was be a man, and be a man is agane rising fra deid. ²² And as in Adam almen deis, sa in Crist almen salbe quiknyt. ²³ Bot ilkman in his ordour; **X** the first fruit, Crist, estirwart thai that ar of Crist, that beleuet in the cumming of Crist; ²⁴ Estirwart ane end, † quhen he sal betak the kingdome to Gode and to the fader, quhen he sall avoid al princehede, and powere, and virtue. ²⁵ Bot jt behuvis him to

† Quhen he sal betak.) Not that Crist al ryng na mair. Bot be takin the kingdome to God the father, he will opinly declare that the father regnis be him, and that quha sa cuir heris him heris the father, and quha sa ener refusit him refusit the father alsua. Sua that as the kyngdome of the father, sa of the sonn and of the Halygaist hes cuir beyan, and is al-ways anne. Bot now secrete vnto us, ewin sua sal it than be opinly knawin to be anne.

Coll. i. b.

F. 126 r.

Psal. cix. a.

xv. 14. oure preching is vane: with St., Sixt. omitting *ergo*. Rh., with Hent., Clem., 'then vain is our preaching.' our faith is vane: Vg., *inanis est et fides vestra*. Rh., 'vain also,' &c.

15. And we ar fundin: *invenimur autem et*. Rh., 'and we are found also.' haue said witnessing: *testimonium diximus*; Rh., 'we have given testimony.'

17. and yit ye ar: Vg., *adhuc enim estis*. Rh., 'for yet you are.'

18. And than thai that: *Ergo et qui*; Rh., 'Then they also.' haue deit: *dormierunt*.

19. mare wrechis: P., 'more wretchis'; *miserabiliores*.

21. For deid was: Clem., *quoniam quidem* . . . mors; some MSS., *quoniam enim*, &c.

22. sa in Crist: Vg., *ita et in Christo*. Rh., 'so also in Christ.' Gau (p. 45), 'Siclik as we de al throw Adame we sal be al quiknit throw christ.'

23. in the cumming of Crist: Vg., *in adventu ejus*. Rh., 'in his coming.'

24. princehede: *principatum*. powere, and virtue: *potestatem et virtutem*; Rh., 'authority and power.'

regne till he put al his ennimyis vnder his feet. Hebre. i. b., ii. b.
²⁶ And at the last, deid the ennimye salbe destroyit; for he has made al thingis subiect vnder his feet. And quhen he sais, ²⁷ Althingis ar subiect to him, without dout outtak him that subiectit al thingis to him. ²⁸ And quhen althingis ar subiect to him, than the sonn him self salbe subiect to him, that made subiect althingis to him, that God be al thingis in al thingis. ²⁹ Ellis quhat sal thai do, that ar † baptizit for deidmen, gif in na wise deidmen rysis agane? quharto ar thai baptyzit for thame? ³⁰ And quharto ar we in perrele euiy hour? ³¹ Ilk day I dee for your glorie, brether, quhilk glorie I haue in Crist Jesu our Lord. ³² Gif eftir man I haue fouchtin to beestis at Ephesie, quhat proffittis it to me, gif deidmen ryse noch agane? Ete we, and drink we, for we sal dee to morn. ³³ Will ye noch be dissaut; for euil spechis destroyis gude thewis. ³⁴ Awake ye, iustmen, and will ye noch do synn; for sum men haue ignorance of God, bot to reuerence I speke to you. ³⁵ Bot sum men sais, How sal deidmen ryse Joh. xii. c.

† Baptizit for deidmen.) Sum men sayis that, in takin of the generall resurrection, certein Cristin men were baptizit oure deade men's graves, signifying that the samme deade men sall ryse agane.

i. Cor. xvi. b.
 Esaie xxii. b.
 Sapie. ii. a.

xv. 26. at the last: reading, with Sixt., *novissime*. Clem., *novissima autem inimica*, &c. AV., 'the last enemy,' &c.

27. outtak: P., 'outakun'; *præter*. subjectit: P., 'sugetide.'

28. al thingis in al thingis: *omnia in omnibus*.

29. quharto ar thai, &c.: Vg., *ut quid et*. Rh., 'why also are.'

31. for your glorie: reading, with Sixt., *propter vestram gloriam*. Clem., *per v. gloriam*. RV., 'by that glorying in you.' quhilk glorie: 'glorie' underscored in P.; not in text.

32. I haue fouchtin to beestis: *ad bestias pugnavi*. to morn: P., 'to morewe'; *cras*.

33. Will ye noch: P., 'Nyle 3e'; and so in ver. 34. thewis: so P.; *mores*. Wy., 'thewis, or vertues.'

34. to reuerence I speke to you: similarly P., but in margin, 'that is, to 3oure schame. *Live here*'; *ad reverentiam vobis loquor*. Rh., 'I speak to your shame.'

35. sais: reading *dicit* with Hent.; so Rh., but Sixt., Clem., *dicit*. AV., 'will say.'

agane, or in quhat maner body sal thai cum?
³⁶ Vnwise man, that thing that thou sawis, is nocht
quicknit, bot gif it dee first; ³⁷ And quhat thing
that thou sawis, the body that is to cum thou sawis
nocht, bot a nakit corn, as of quhete, or of sum
vthir sedis; ³⁸ And God gevis to it a body, as he
will, and to ilk of sedis a propire body. ✠³⁹ Nocht
ilk flesch is the sammin flesch, bot aan is of men,
ane vthir is of beestis, ane vthir is of birdis, ane vthir
is of fischis. ⁴⁰ And heuenlie bodyis ar, and erdlie
bodijs ar; bot aan glorie is of heuenlie bodijs, and
⁴¹ Ane vthir clernes
is of the sonn, ane vthir clernes is of the mone,
and ane vthir clernes is of the sternis; and a stern
diuersis fra a stern in cleernes. ⁴² And sa the agane-
rising of deidmen. It is sawne in corruptiounn, it
sal ryse in vncorruptiounn; ⁴³ It is sawne in vn-
nobilnes, it sal ryse in glorie; it is sawne in
infirmite, it sal ryse in virtue; ⁴⁴ It is sawne a
beestlie body, it sal ryse a spirituale body. Gif
thar is a beestlie body, thar is alsa a spirituale
body; as it is writtin, ⁴⁵ The first man Adam was
made into a saule levand, the last Adam into a

Math. xiii. e.

F. 126 v.

Gene. ii. b.

xv. 36. Vnwise man: *Insipiens*.

37. a nakit corn: *nudum granum*; Rh., 'bare grain.' as
of: *ut puta*; Rh., 'to wit.'

39. aan is of men: Clem., *alia quidem hominum*. Rh., with
Hent., omits *quidem*.

40. bot aan glorie is of heuenlie bodijs: *sed alia quidem coelestium gloria*.

41. clernes: *claritas*; Rh., 'glory.' and a stern: Vg., *stella enim*.
diuersis: *differt*; J. Ham. (Cath. Traict, sig. T, viii.),
'That as ane starne differis from another in cleirnes, sa in the
resurrection of the deid,' &c.

42. And sa: *sic et*; Rh., 'so also.'

43. vnnobilnes: P., 'vnnoblei'; *ignobilitate*. Rh., 'dishonour.'
virtue: *virtute*; Rh., 'power.'

44. a beestlie body: *corpus animale*.

45. a saule levand: *animam viventem*.

spirit quicnand. ⁴⁶ Bot the first is nocht that that is spirituale, bot that that is beestlie, eftirwart that that is spirituale. ¶ ⁴⁷ The first man of erde is erdlie; the secund man of heuen is heuenlie. ⁴⁸ Sic as the erdly man is, sic ar the erdly men; and sic as the heuenlie man is, sic alsa ar the heuenlie men. ⁴⁹ Tharfore as we haue born the ymage of the erdlie man, bere we alsa the ymage of the heuenlie. ⁵⁰ Brether, I say this thing, that † flesch and blude may nocht weeld the kingdom of God, nouthir corruptionn sal weeld vncorruptionn. ⁵¹ Lo! I say to you priuitee of haly thingis. And al we sal ryse agane, bot nocht al we salbe changet; ⁵² In a moment, in the twinkling of ane ee, in the last trumpet; for the trumpet sal sound, and deidmen sal ryse agane, without corruptionn, and we salbe changet. ⁵³ For it behuvis this corruptibile thing to cleith vncorruption, and this deidly thing to put away vndeidlynes. ⁵⁴ Bot quhen this deidlie thing sal cleithe vndeidlynes, than sal the word be done, that is writtin, Deid is suppit vp in victorie. ⁵⁵ Deid, quhare is thi victorie? Deid, quhare is thi brodde? ⁵⁶ Bot the brodde (or prick) of deid is

† Flesche and blud.) Our beleif is that thar sal be a general resurrextiounn of the fleisch according to the scripture, Esaie xxvi., Daniel xii., Job xix., Joh. v. Neuirtheless it salbe purgit fra all corruptionn, and be changit to immortalite, for it monn be anne vncorruptit fleische that sal jnherit the kyngdomme of Gode.

i. Tessa. iii. c.
Phil. iii. c.

Esaie xxv. b.
Osee. xlii. c.
Hebre. ii. a.

xv. 45. a spirit quicnand: *spiritum vivificantem*.

46. beestlie: Wy., P., 'beestlich'; *animale*.

47. The first man of erde: *Primus homo de terra*.

50. may nocht weeld: *possidere non possunt*.

51. priuitee of haly thingis: *mysterium*; Wy., 'mysterie, or priuyle.'

52. trumpet: Wy., P., 'trumpe.'

53. to cleith: *induere*. this deidly thing: *mortale hoc. vndeidlynes: immortalitatem*; Gau (p. 67), 'This corruptibil body sal be cled with incorruptibilite and this deidlie body sal be cled with immortalite.' Abp. Ham. (p. 174), 'This corruptibil body mone put on uncorruption, and this mortal body mone put on immortalite.'

54. is suppit vp: Wy., P., 'is sopun vp'; *absorpta est*. Gau (p. 45), 'Deid is swolit throw victore.'

55. thi brodde: Wy., P., 'thi pricke'; *stimulus tuus*.

56. the brodde (or prick): Wy., P., 'the pricke'; *stimulus*.

i. Joh. v. a. synn; and the virtue of synn is the law. ⁵⁷ Bot do we thankinis to God, that gave to vs victorie be our Lorde Jesu Crist, quhilk was deid for vs. ⁵⁸ Tharfor, my dereworthi brether, be ye stedfast, and vnmouabile, beand plenteous in the werk of the Lord, euirmare wittand that your trauale is nocht idil in the Lord.

The xvi chapture.

Roma. xv. b.
ii. Cor. viii.
a. and ix. a.

Bot of the gaderingis of money that ar made into sanctis, as I ordanit in the kirkis of Galathie, sa also do ye. ² Aa day of the wolk ilk of you kepe at him self, kepend that that pleisis to him, that quhen I cum, the gaderingis be nocht made. ³ And quhen I salbe present, quhilk men ye preve, I sal send thame be epistilis to bere youre grace into Jerusalem. ⁴ That gif it be worthie that also I ga, thai sal ga with me. ⁵ Bot I sal cum to you, quhen I sal pas be Macedonie; for quhy I sal passe be Macedonie. ⁶ Bot perauentur I sal duelle at yow, or also duelle the winter, that ye leid me quhare euir I sal ga. ⁷ And I will nocht now se you in my passing, for I hope to duelle with you a

F. 127 r.

Actis xix. c.
ii. Cor. i. c.

xv. 56. *virtue*: *virtus*; Rh., 'power.'

58. *beand plenteous*: *abundantes*. Rh., 'abounding.' *idil*: *inanis*.

xvi. 1. *of the gaderingis of money*: *de collectis*; Rh., 'concerning the collections.'

2. *Aa day of the wolk*: *per unam Sabbati*; Rh., 'In the first of the Sabbath.' AV., 'Upon the first day of the week.' This clause in Nis., as in Wy., P., forms part of the preceding sentence. In Vg. and AV. it begins a new sentence and another verse. *kepe at him self*: *apud se seponat*. Rh., 'put apart with himself.' AV., 'lay by him in store.'

3. *to bere*: Wy., 'to perfytylly bere'; *perferre*.

6. *that ye leid me*: Wy., P., 'that and 3e lede me'; *ut vos me deducatis*. Rh., 'that you may bring me on my way.'

7. *And*: Vg., *enim*.

quhile, gif the Lord sal suffir. ⁸ Bot I sal duelle at Ephesie, till to Witsonnday. ⁹ For a gret dure and ane opin is opnyt to me, and mony aduersaries. ¹⁰ And gif Tymothe cum, se ye that he be without drede with you, for he wirkis the werk of the Lord, as I. ¹¹ Tharfore na man despise him; bot leid ye him furth in pece, that he cum to me; for I abide him with brether. ¹² Bot, brether, I mak knawne to yow of Appollo, that I prait him mekile, that he suld cum to you, with brether. Bot it was nocht his will to cum now; bot he sal cum, quhen he sal haue laisere. ¹³ Wake ye, and stand ye in the faith; do ye manfullie, and be ye confortit in the Lord, ¹⁴ And be al your thingis done in cheritee. ¹⁵ And, brether, I beseke you, that ye know the hous of Stephane (the woman), and of Fortunati, and Achaici, for thai ar the first fruitis of Achaie, and into mynisterie of sanctis thai haue ordanit thame self; ¹⁶ That alsa ye be subiectis to sic, and to ilk wirkand togiddire and traualand. ¹⁷ For I haue ioie in the presens of Stephane, and of Fortunati, and Achaici; for thai fillit that thing that

Actis xx. d.

i. Cor. xv. d.
Actis xix. c.

i. Cor. i. d.

xvi. 8. till to Witsonnday: Wy., P., 'Witsuntide'; *usque ad Pentecosten*.

9. a gret dure and ane opin: Wy., 'a greet dore and euident, or opyn'; *ostium . . . magnum et evidens*.

10. as I: Wy., 'as and I'; *sicut et ego*. Rh., 'as also I.'

12. Bot, brether: similarly Wy., P., reading *fratres*; but Vg., *De Apollo autem fratre*. Rh., 'And of brother Apollo.' AV., 'As touching our brother Apollos. Bot it was nocht: Vg., *et utique non fuit*.

13. Wake ye, and stand ye: Vg., *Vigilate, state*, without conjunction. be ye confortit in the Lord: similarly Wy., P., reading *in Domino*. Vg., *confortamini*. Rh., 'be strengthened,' without addition.

15. Stephane (the woman): P., 'Stephan.' Wy., 'Stheuene, the womman.' Vg., *Stephana*. and Achaici: Hent., followed by Rh., omits *et Achaici*.

17. thai fillit: Wy., 'thei fulfilliden'; *suppleverunt*.

failyeit to yow; ¹⁸ For thai haue refreschit baith
 my spirit and youris. Tharfor knaw ye thame, that
 ar sic maner of men. ¹⁹ All the kirk of Asie gretis
 you wele. Aquila and Prisca, with thar hamelie
 kirk, gretis you mekile in the Lord, at the quhilk
 also I am herbriet. ²⁰ All brether gretis you wele.
 Grete ye wele togiddir in haly kisse. ²¹ My greting
 be Paulis hand. ²² Gif ony man luvis nocht our
 Lord Jesu Crist, be he cursit, Maranatha (that is
 in the cumming of the Lord). ²³ The grace of our
 Lord Jesu Crist be with yow. ²⁴ My cheritee be
 with yow all in Crist Jesu our Lord. ¶ Amen.

Roma. xvi.
d.

Gal. vi. b

Sent out of Asia by Stephana, and Fortunatus,
 and Achaicus, and Timotheus.

xvi. 18. **sic maner of men** : P., 'suche maner men'; *hujusmodi*.

19. **All the kirk** : reading *omnes* with Sixt. Clem., *Ecclesia*.
thar hamelie kirk : *domestica sua ecclesia*; AV., 'the church that is
 in their house.' **at the quhilk also I am herbriet** (Wy., P.,
 herborid) : Clem., *apud quos et hospitor*. This clause omitted by
 Hent. and Rh., also by AV.

20. **togiddir** : *invicem*; Rh., 'one another.'

22. **be he cursit, Maranatha** : *sit anathema, Maran Atha*. **that**
is, &c. : the gloss is found in most MSS. of Wy., and in some of P.

The rubric, 'Sent out of Asia by Stephana,' &c., is not found in
 MSS. of Wy. or P.

THE PROLOUUGE. (a)

EFTIR pennance done, Paule writis to Corinthies ane F. 127 v.
pistile of confort fra Troade be Titus. And he
praisis thame, and excitis to bettir thingis; and schawis
that thai war made soroufull, bot amendit.

To the Secunde to the
Corinthianis.

i chap.

PAULE, apostil of Jesu Crist, be the wil of God,
and Tymothe, bruther, to the kirk of God that
is at Corinthie, with all sanctis that ar in al Achai,
² Grace to yow, and pece of God our fader and Gall. i. a.
of the Lord Jesu Crist. ³ Blessit be God and the Ephe. i. a.
fader of our Lord Jesu Crist, fader of mercies, and i. Pet. i. a.
God of al confort, ⁴ Quhilk confortis vs in al oure
tribulatiounns, that alsa we may confort thame, that ar

(a) **The Prolounge**, which follows Purvey, is translated from the short *Argumentum* found in many MSS. of the Vulgate and early editions, as follows: 'Post actam a Corinthiis penitentiam, consolatoriam scribit eis epistolam a Troade per Titum. Et collaudans eos hortatur ad meliora: contristatos quidem eos, sed emendatos ostendens.' Cod. Amiat. omits all after *meliora*.

i. 2. of God: *a Deo*; Rh., AV., 'from God.'
4. tribulatiounns: Wy., P., 'tribulacioun.' Vg., *tribulatione*.
alsa: *et*; so again in this verse and vv. 6, 7, 14 (twice).

in al diseise, be the exhortatioun be quhilk also we ar
 Collo. i. c. exhortit of God. ⁵ For as the passiouns of Crist ar
 plenteous in vs, sa also be Crist our confort is
 plenteous. ⁶ And quhethir we ar in tribulatioun, for
 your exhortatioun and heil, outhir we ar confortit, for
 your comforting, or we ar exhortit, for your exhorting
 and heil, quhilk wirkis in yow the suffring of the
 sammin passionns, quhilk also we suffir, ⁷ That our
 hope be sickir for yow; wittand for as ye ar fallowis
 Actis xix. c. of passiounns, sa ye salbe also of confort. ⁸ For,
 brether, we will that ye witt of our tribulatioun, that
 was done in Asie; for atoure maner we war grevit
 ouere power, sa that it anoyit vs ye to leeuie. ⁹ Bot

i. 4. in al diseise: so P.; *in omni pressura*. Wy., 'in al
 pressure, or ouerleyinge.' Rh., 'in all distress.' **exhortatioun:**
 Wy., 'exortacioun, or monestyng.' P., 'monestyng.' **exhortit:**
 Wy., P., 'monestid.'

5. ar plenteous . . . is plenteous: *abundant* . . . *abundat*;
 so in ver. 12, *abundantius*, 'mare plenteouslie,' viii. 2, *abundavit*,
 'was plenteous'; but the same verb is 'abonnd' in viii. 7, 'was
 encreseit,' viii. 15, 'multiplies,' ix. 12. **sa also: ita et.**

6. for your exhortatioun and heil: reading with cod. Amiat.,
 St., Hent., Clem., *pro vestra exhortatione et salute*. Sixt. omits
exhortatione et. P. has strangely, 'tribulacioun and heelthe,' with-
 out recorded variant; Wy., 'techinge,' with variant 'exciting.'
 But Rylands, 1815 (R), a MS. written in England about 1350 A.D.,
 and representative of the current text, has *tribulacione* in the text,
 corr. in margin to *exhortacione*. **exhortit . . . exhorting:**
 Wy., P., 'monestid . . . monestyng,' and heil: *et salute*,
 as in codex Toletanus, St., Hent., Clem. Sixt. omits. **quhilk**
 . . . **suffring:** *quæ operatur tolerantiam*; Rh., 'which worketh
 the toleration.' The addition of 'in yow' is due to Wy., P.,
 following inferior MSS.

7. sickir: *firma*; Wy., P., 'sad.' **wittand . . . pas-**
siounns: *scientes quod sicut socii passionum estis*; Rh., 'knowing
 that as you are partakers of the passions.'

8. that was done: *quæ facta est*. **atoure maner we**
war grevit ouere power: *supra modum gravati sumus supra*
virtutem; P., 'ouer myzt.' Abp. Ham. (p. 269), 'Abone
 mesure we ar troublit, abone our awin powar.' **ye: etiam;**
 Wy., P., '3he.'

we in our self had ansuer of deid, that we traist
nocht in vs, bot in God that raasis deidmen.

¹⁰ Quhilk deliuerit vs, and delyueris fra sa gret
perilis, into quham we hope, alsa yit he sal delyuer,

¹¹ Quhile alsa ye help in prayer for vs; that of the
persounns of many faces, of that geving that is in vs
thankngis be done for vs be mony men to God.

¹² For our glorie is this, the witnessing of our con-
science, that in simpilnes of hart and cleernes of
God, and nocht in fleschlie wisdome, bot in the
grace of God, we leevit in this warlde, bot mare
plenteouslie to you. ¹³ And we write nocht vthir
thingis to you, than tha that ye haue red and
knewne: and I hope that into the end ye sal know,

¹⁴ As alsa ye haue knowne vs a party; for we ar
your glorie, as alsa ye ar ouris in the day of oure
Lord Jesu Crist. ¹⁵ And in this traisting I wald
first cum to yow, that ye suld haue the secund
grace, ¹⁶ And passe be yow into Macedonie, and

i. Reg. ii. b.

Philip. ii. a.
ii. Cor. iii. c.Phil. ii. b.
ii. Tessal.
ii. c.i. Cor. xvi.
a.
F. 128 r.

i. 9. that we traist nocht: *ut non simus fidentes*; Rh., 'that
we be not trusting.' Gau (p. 70), 'That we suld nocht traist in our
self bot we suld pwt our hop in God quhilk rasis wp the deid to
the euerlestand liif.'

10. deliuerit . . . and delyueris: *eripuit et eruit*. alsa yit
he sal delyuer: *quoniam et adhuc eripiet*; Rh., 'that he will yet
also deliver us.'

11. Quhile, &c.: so P.; *adjuvantibus et vobis*. Wy., 'helpynge
and 3ou.' persounns of many faces: so Wy., P., reading, with
St., Hent., Sixt., the conflate *multarum personis facierum*; but
Clem., *multorum personis*. of that geving . . . thankngis be
done: *eius quæ in nobis est donationis* . . . *gratie agantur*; Rh.,
'thanks for that gift . . . may be given.'

12. cleernes of God: *sinceritate Dei*; Wy., P., 'clennesse.'
we leevit: *conversati sumus*; Rh., 'we have conversed.'

13. and I hope: *spero autem*.

14. a party: P., 'a parti.' Wy., 'of party.' Vg., *ex parte*.
Rh., 'in part'; so again in ii. 5. for: *quod*; Rh., 'that.'

15. traisting: P., 'tristynge.' Wy., 'tristnynge.' Vg., *con-
fidentia*. I wald first: *volui prius*.

Math. v. d.
Jac. v. c.

agane fra Macedonie cum to you, and of you be led into Judee. ¹⁷ Bot quhen I wald this thing, quhethir gif I vsit vnstedfastnes, outhir tha thingis that I think, I think eftir the flesch that be is (a) at me, and it is not? ¹⁸ Bot God is trew, for our word that was at yow is and is nocht, is nocht tharin, bot is (that is treuth) is in it. ¹⁹ For quhy Jesus Crist, the sonn of God, quhilk is prechit amang you be vs, be me, and Siluan, and Tymothe, thar was nocht in him is and is nocht, bot is was in him. ²⁰ For quhy how mony euir ar behechtis of God in him is fulfillit. And tharfor be him we say

(a) *beis* written as one word.

i. 16. **agane**: Wy., P., 'eft'; *iterum*. **of you be led**: *a vobis deduci*; Rh., 'of you be brought on my way.'

17. Bot quhen I wald this thing: *Cum ergo hoc voluisssem*; Rh., 'Whereas, then, I was thus minded.' **vnstedfastnes**: so P. Vg., *levitate*. Wy., 'lihtnesse.' **that be is at me, and it is not**: *ut sit apud me EST et NON?* Rh., 'that there be with me *It is* and *It is not?*' AV., 'that with me there should be yea, yea and nay, nay.'

18. for our word . . . tharin: *quia sermo noster, qui fuit apud vos, non est in illo EST et NON*; Rh., 'because our preaching which was to you, there is not in it, *It is*, and *It is not?*' **bot is (that is treuth) is in it**: translating the additional clause found in cod. Tolet., St., Sixt., but not in cod. Amiat., Hent., Clem., *sed est in illo EST*, with the gloss on *is* exactly as in MS. V of Wyclif. P., 'but is is in it.'

19. For quhy: *enim*. **thar was, &c.**: *non fuit in illo EST et NON, sed EST in illo fuit*; so Wy., P., reading *in illo* before *EST* with St., Sixt., which Hent., Clem. omit. **bot is was in him**: *sed EST in illo fuit*; so P., but Wy., 'in hym is was, *that is, stedefast treuthe.*'

20. For quhy . . . behechtis: *Quotquot enim promissiones . . . sunt*. **in him is fulfillit**: *in illo EST*; so most MSS. of P., but FM. adopt the reading, 'in thilke is, *that is, ben fillid.*' **And tharfor be him**: *ideo et per ipsum*; Rh., 'therefore also by him.' Vv. 18-20: Burne (f. 139), 'For Christ the sone of god quha vas prechit amangis zou be me and Syluanus, and Timotheus vas not (Zea and na) bot vas (Zea) onlie. For al the promisses quhilk God hes maid be him ar (Zea) . . . and be him thay ar (Amen) . . . that be vs the gloir may redound vnto God.'

amen to God, to oure glorie. ²¹ Suthlie it is God that Roma. viii. b.
 confermis vs with yow in Crist, and that anyntit
 vs, ²² And that merkit vs, and gave erlis of the Ephe. iii. c.
 spirit in oure hartis. ²³ For I call God to witnesse Roma. ix. a.
 aganes my saule, that I spairand you com nocht
 owere too Corinthie; nocht that we ar lordis of i. Pet. v. c.
 youre faith, bot we ar helparis of your ioy; for
 throw faith ye stand.

ii chap. ✠

Ande I ordanit this thing at me, that I suld nocht
 cum agane in hevynes to you. ² For gif I mak you
 soroufull, quha is he that glaidis me, bot he that is
 soroufull of me? ³ And this sammin thing I wrate
 to you, that quhen I cum, I haue nocht sorow on
 sorow, of the quhilk it behuivit me to haue ioy.
 And I traist in you all, that my ioy is of al yow.
⁴ For of mekile tribulatioun and anguisch of hart, I
 wrate to you be mony teris, nocht that ye be sary,
 bot that ye wit quhat cheritee I haue maire plen-

i. 21. **Suthlie . . . vs:** *Qui autem confirmat nos . . . Deus;*
 Rh., 'And he that confirmeth us . . . God.'

22. **And that:** so codd. Amiat., Fuldensis, Tolet., *Et qui*; but
 Vg., *Qui et.* **erlis:** *pignus*; P., 'ernes.' Wy., 'a wed, or
eernes.' AV., 'the earnest.' Vv. 21, 22: Burne (f. 13), 'Mairouer
 it is God quha also hes markit vs, and geuin to vs the arlis pennie
 of the halie spreit in our haitis.' J. Ham. (Fac. Traict., p. 254),
 'It is God wha confirmes ws with zow in Christ, and wha hes
 anyntit ws, and hes also markit ws, and gevin ws the pledge of
 the halie Spirit in our hartis.'

23. **aganes:** *in*; Rh., 'upon.' **owere too:** *ultra*; so P.,
 'ouer to.' Rh., 'any more to.' **we ar lordis:** *dominamur*;
 Rh., 'we overrule.' **throw faith:** *fide*; Rh., 'in the faith.'

ii. 1. **at me:** *apud me*; Rh., 'with my self.'

2. **quha is he:** *et quis est*; Wy., 'and who is he.' RV., 'who
 then is he.'

3. **And I traist:** *confidens*.

4. **be mony teris:** *per multas lacrymas*.

i. Cor. v. b. teouslie in you. ⁵ For gif any man has made me sorouful, he has nocht made me soroufull bot a party, that I charge nocht you all. ⁶ This blamyng that is made of mony, suffices to him, that is sic aan; ⁷ Sa that aganewart ye rather forgefe and confort, or perauenture he that is sic a maner man, be suppit vp be mare gret hevynes. ⁸ For quhilk thing I beseke you, that ye conferme cherite into him. ⁹ For quhy tharfor I wrate this to you, that I know your preef, quhethir in althingis ye ar obedient. ¹⁰ For to quham ye haue forgevin any thing, alsa I haue forgevin. For I that that I forgave, gif I forgaue any thing, haue gevin for yow in the personn of Crist, ¹¹ That we be nocht desauet of Sathanas; for we know his thoughtis. ✠ ¹² Bot quhen I was cummin into Troade for the gospel of Crist, and a dure was opnit to me in the Lord, ¹³ I had nocht rest to my spirit, for I fand nocht my brother Tite,

F. 128 v.

Actis xvi. b.

ii. 4. in you: *in vobis*; Rh., 'toward you.'

5. has made me sorouful: supplying *me*, with St., Sixt. charge: *onerem*; Wy., 'charge, or disease.' Rh., 'burden.'

6. of mony: *a pluribus*.

7. aganewart: *econtrario*. ye rather forgefe: *magis donetis*; Wy., '3e 3yue more.' be suppit vp: *absorbeatur*; Wy., P., 'be sopun vp.'

8. into him: *in illum*; Rh., 'toward him.'

9. For quhy tharfor I wrate this: *Ideo enim et scripsi*. Nis. follows P. in neglecting *et* and adding 'this,' without authority. Wy., 'Forsoth therfore and I wroot.' He diverges from both Wy. and P. by adding 'to you,' translating *vobis*, as in St., Sixt., but not in Hent., Clem. Rh., 'For therefore also have I written.' preef: *experimentum*. MSS. of P. have 'preef' and 'preuyng.' Wy., 'asayinge.'

10. alsa I haue forgevin: so P. Vg., *et ego*. Wy., 'and I.' For I, &c.: *nam et ego quod donavi, si quid donavi, propter vos*. Nis., with Wy., P., supplies 'haue gevin,' where give=forgive answers to donare=condonare.

11. for we know his thoughtis: so P. Vg., *non enim ignoramus cogitationes eius*.

13. for: *eo quod*.

bot I said to thame faire wele, and I passit into
Macedonie. ¹⁴ And I do thankinis to God, that Col. i. c.
euirmaire makis vs to haue victorie in Crist Jesu,
and schawis be vs the odor of his knawing in ilk
place; ¹⁵ For we are the gude odour of Crist to
God, amang thir that beis made saaf, and amang
thir that perisis. ¹⁶ To vthir suthlie odour of deid Luc. ii. c.
into deid, bot to vthir we ar odour of lijf into lijf.
And to thir thingis quha is sa abile? ¹⁷ For we ar
nocht as mony, that dois adultrie by the word of
God, bot we speke of clennes, as of God befor God
in Crist.

iii chapture.

Begyn we eftsone tharfore to praise oure self? or ii. Cor. v. b.
quhethir we nede, as sum men, epistilis of praising
to you, or of yow? ² Ye ar our epistile, writtin in Exod.
oure hartis, quhilk is knawne and red of almen, xxxliii. c.
³ And made opin for ye ar the epistilis of Crist Jere. xxxi. e.
ministerit of vs, and writtin, nocht with ink, bot be
the spirit of God leving; nocht in staan tabilis, bot
in fleschlie tablis of hart. ✠ ⁴ For we haue sic
traist be Crist to God; ⁵ Nocht that we ar suffici- Phil. ii. b.
ent to think ony thing of vs, as of vs, bot our

ii. 14. And I do thankinis to God: *Deo autem gratias.*
makis vs to haue victorie: *triumphat nos.*

15. For, &c.: Abp. Ham. (p. 196), 'We ar the gud savoir of
Christ.' amang thir that beis made saaf: *in iis qui salvi*
funt; Rh., 'in them that are saved.' RV., 'in them that are
being saved.'

16. sa abile: *tam idoneus.*

17. mony: so P., but Vg. *plurimi*. Wy., 'ful manye.' RV.,
'the many.' that dois adultrie by: *adulterantes*. bot we
speke, &c.: *sed ex sinceritate, sed sicut ex Deo . . . loquimur.*

iii. 1. eftsone: *iterum.*

3. And made opin for ye ar the epistilis: *manifestati quod*
epistola estis. The plural is peculiar to Nisbet.

5. of vs, as of vs: *a nobis, quasi ex nobis*. Abp. Ham. (p. 214)
paraphrases, 'Lord, I am nocht sufficient nor abil to think a gud

i. Cor. iii. c.
ii. Cor. vi. a.
Deutro. v. c.
and x. a.

Exod.
xxxiii. d.

Actis x. e.

Exod. xxxiii.
d.
Esaie vi. b.

Math. xiii.
b.

sufficiencie is of God. ⁶ Quhilk also made vs abile mynisteris of the new testament, †nocht be lettir, bot be spirit; for the lettre slais, bot the spirit quicnis. ⁷ And gif the ministratioun of deid writtin be lettres in staanis was in glorie, sa that the childer of Jsrael mycht nocht behald into the face of Moyses, for the glorie of his chere, quhilk is avoidit, ⁸ How sal nocht the ministratioun of the spirit be mare in glorie? ⁹ For gif the ministratioun of dampnatioun was in glorie, mekile mare the mynisterie of richtuisnes is plenteous in glorie. ¶ ¹⁰ For nouthir that that was clere was glorifijt in this part for the excellent glorie; ¹¹ And gif that that is done away was be glorie, mekile mare that that duellis still is in glorie. ¹² Tharfore that we haue sic hope, vse mekile traist; ¹³ And nocht as Moyses laid a vaile on his face, that the childer of Israel suld nocht behald into his face, quhilk veile is done away. ¹⁴ Bot the wittis of thame ar astonayit; for into this day the sammin veil in reding of the ald

†Nocht be letter.) To preache the letter is to teache the baire law and the werkis tharoff, without the knowlege of the grace of God. And be that meanis, quhat sa euir thing man dois or js, it is all dampnatioun, and knawin to be gyilty of deathe, for without the grace of God he cann do na gude. To preache the spret is to teache the grace of Gode without dassing or werkis of the law, ande this gifis lyf vnto men, and saiffis thamme that steadfastly beleiffis thairin.

thocht of my powar as of my awin powar, bot all my abilnes mone cum of the.' J. Ham. (Cath. Traict., sig. S, ii. v.), 've ar not abill to think ane gude thocht of our self, as of our self, Bot all our sufficiencie is of god.'

iii. 7. *chere*: *vultus*. *is avoidit*: *evacuatur*.

9. *was in glorie*: so P., without authority for 'was.' Clem., *gloria est*. St., Sixt., Hent., *in gloria est*. *is plenteous*: P., 'is plenteouse.' Vg., *abundat*.

10. *For nouthir*, &c.: so P., but the collocation of Vg. is followed by Wy., 'Forwhi nether that that was cleer in this part was glorified.' *Nam nec glorificatum est, quod claruit in hac parte*. for: *propter*.

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14. *astonayit*: *obtusi*; Rh., 'dulled.'

testament duellis nocht schawin, for it is avoidit in F. 129 r.
 Crist, ¹⁵ Bot into this day, quhen Moyses is red, Ro. xi. c.
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 with opin face seand the glorie of the Lord, ar
 transformit in to the sammin ymage, fra cleernes
 into cleernes, as of the spirit of the Lord.

iiii chapture.

Tharfor we that haue this administratioun, eftir this that
 we haue gettin mercy, failye we nocht, ² Bot do we
 away the priuee thingis of schame, nocht walkand in
 subtil gyle, nouthir doand adultrie by the word of
 God, bot in schawing of treuth comendand our self
 to ilk conscience of men before God. ✠³ For gif also
 our gospel is keuerit (or hid), in thir that perises it is Esaie vi. b.

(a) Before *vail*, *veil* deleted.

iii. 14. **nocht schawin, for it is avoidit:** *non revelatum*
(quoniam in Christo evacuatur).

15. **on thare hartis:** the plural also in Wy., P., apparently with-
 out authority. Vg., *super cor eorum*.

16. **Israel:** so supplied by Wy., P. St. reads *conversi fuerint*.

17. **Ande the spirit is the Lorde:** so P.; but Wy., 'Forsoth the
 Lord is spirit.' Vg., *Dominus autem Spiritus est*. Burne (f. 7),
 'Quhair the spreit of the lord is, thair is fredome & libertie.'

18. **seand:** *speculantes*; but P. has, 'that with open face seen,'
 which perhaps accounts for the superfluous 'that' in Nisbet. **as**
of: *tanquam a*.

iv. 1. **Tharfor we that haue:** *Ideo habentes*. **this administra-**
tioun: so Wy., P., reading *hanc administrationem* with St., Hent.,
 while Sixt., Clem. omit *hanc*. Codd. Fuld., Tolet., and many
 others, have *hanc ministrationem*. **eftir this that:** *juxta quod*;
 Rh., 'according as.' **failye we nocht:** with P. apparently trans-
 lating *deficiamus*; but Vg., *deficimus*. Wy., 'we . . . faylen not.'
do we away: *abdicamus*; Rh., 'we renounce.' **doand**
adultrie by: *adulterantes*.

3. (or hid): this gloss is in Wy., but not in P.

i. Cor. iii. c.
ii. Cor. vi. a.
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- Joh. xii. e. Coll. i. b. keuerit; ⁴ In quhilkis † God has blindit the saulis of vnfaithful men of this warlde, that the lichtnyng of the gospel of the glorie of Crist, quhilk is the ymage of God, schyne nocht. ⁵ Bot we preche nocht our self, bot our Lord Jesu Crist; and vs your seruandis be Jesu Crist. ⁶ For God, that saide licht to schyne of mirknessis, he has gevin licht in our hartis, to the lichtnyng of the science of the cleernes of God, † in the face of Jesu Crist. ⁷ And we haue this tresoure in lital veschels, that the worthynes be of goddis virtue, and nocht of vs. ⁸ In al thingis we suffir tribulatioun, bot we ar nocht anguischit, or anoyit; we ar made pure, bot we want na thing; ⁹ We suffir persecutioun, bot we ar nocht forsakin; we ar made law, bot we ar nocht confoundit; we are castin doun, bot we perische nocht. ¹⁰ And euirmare we bere about the slaing of Jesu Crist in our bodijs, that alsa the lijf of Jesu be schawit
- Gene. i. a. ii. Pet. i. d. i. Cor. v. a. Galla. vi. b. Ro. viii. c.

† God, &c.) Satann is Godis minister, and can do na mair nor he appoyntis him adoo. Neurtheless, Christ callit him the prince of this warld, Joh. xiii., and heir the apostil callis him the God of this warld, becauss the warld dois commonly forsaik the trew God and serve him; for vnto quhom sa euir we obey, we mak him our God, as Paul callis the bally thar Gode that ar earthly myndit ande seruis thar awin bally, Phi. iii.

iv. 4. **vnfaithful men of this warlde**: so Wy., P.; but Rh., AV., with right collocation, 'the God of this world.' **schyne nocht**: so Wy., P., reading, with St., Hent., *non fulgeat*; but Sixt., Clem. add *illis*, some MSS. *eis*. Vv. 3, 4: Gau (p. 109), 'Giff our vangel be hid, it is hid amangis thayme quhilk perissis, in quhome ye God of this vardil hesz blindit ye myndis of thayme quhilk beleuis noth, that the licht of ye glorious vangel of Christ suld notht scheyne to thayme.'

† In the face of Jesus.) That is to say, in the knowlege of Jesus Crist, not in the face of Moyses, quhilk is the knowlege of the law, for be Crist comme we to the knowlege of Gode, Math. xi., Joh. i. and vi.

5. **and vs**: *nos autem*. **be Jesu Crist**: the last word is also found in two MSS. of Purvey, but is without authority.

6. **saide**: *dixit*; Rh., 'commanded.'

7. **And we haue**: *habemus autem*; so in ver. 13. **lital veschels**: P., 'britil vessels.' Vg., *vasis fictilibus*. **worthynes**: *sublimitas*; J. Ham. (Cath. Traict., sig. T, ii.), 'we haue yis treasor in veschellis of layme.'

8. **we ar nocht anguischit, or anoyit**: so P., but the last two words as a gloss. Vg., *non angustiamur*. Rh., 'are not in distress.' **we ar made pure**: *aporiatur*.

9. **we ar made law . . . confoundit**: so Wy., P., reading with St., Sixt., *humiliatur sed non confundimur*, which Hent., Clem. omit.

10. **And euirmare, &c.**: *Semper mortificationem Jesu . . . circumferentes*. Cod. Tolet. has *Jesu Christi*.

in oure bodijs. ¶ ¹¹ For euir we that levis, ar takin into deid for Jesu, that the lijf of Jesu be schawin in our deidlie flesch. ¹² Tharfor deid wirkis in vs, bot lijf in you. ¶ ¹³ And we haue the sammin spirit of faith, as it is writtin, I haue beleuet, for the quhilk thing I haue spokin; and we beleue, quharfor alsa we spek; ¹⁴ Wittand that he that raasit Jesu, sal raase alsa vs with Jesu, and sal ordane with you. ¹⁵ And al thingis for yow, that a plenteous grace be mony thankinis be plenteous into the glorie of God. ¹⁶ For the quhilk thing we failye nocht, bot thouche oure vtere man be corruptit; neuirtheles the jnnerman is renewit fra day to day. ¹⁷ Bot that licht thing of oure tribulatioun that lastis now, bot as it war be a moment, wirkis in vs atoure mesour ane euirlasting birthing into the hienes of glorie; ¹⁸ Quhile that we

Psal. cxv.
de.

ii. Cor. i. b.
F. 129 v.

Psal. xix. a.
Roma. viii.
c.

iv. 11. **ar takin into deid**: *in mortem tradimur*; Rh., 'delivered unto death.' **that**: *ut et*; Wy., 'that and.' Rh., 'that . . . also.' **deidlie**: *mortali*.

13. **for the quhilk thing**: *propter quod*. Omitted in most MSS. of P.; the same Latin translated by 'quharfor' immediately after. Rh. has 'for the which cause' in both cases. Hampole (p. 404), 'I trowid wharfore i spake.' Surtees Psalter (ed. Horstman, p. 249), 'I leued, i spake forbi.'

14. **Wittand**: Gau (p. 70), 'Ye wait that he quhilk rasit vp our lord Iesus christ fra deid yat he sal raisz wsz vp vith hime.' **and sal ordane with you**: *et constituet vobiscum*; Rh., 'and set us with you,' repeating 'us.'

15. **And al thingis for yow**: *omnia enim propter vos*. **be mony thankinis**: so P., translating *per multas gratiarum actiones*, as read in the Sarum Missal and R.; a transference from ix. 12; but Vg., *per multos in gratiarum actione*. Wy., 'by manye in doynge of thankinis.'

17. **that lastis**, &c.: *quod in presenti est momentaneum et leve. atoure mesour*: *supra modum*. **ane euirlasting birthing into the hienes of glorie**: so P.; but Vg., *in sublimitate aeternum gloria pondus*. Wy., 'into hiznesse the euerelasting weizte of glorie.' Abp. Ham. (p. 269), 'The troubil that we thole in this present tyme, gif it be comparit to the warld to cum, it lestis bot a moment of ane hour . . . Attour it workis ane exceding and ane eternal wecht of glore in us.'

behold nocht (*a*) tha thingis that ar seen, bot tha that ar nocht seen. For tha thingis that ar seen, ar bot durand for a schort tyme; bot tha thingis that ar nocht seen, ar euirlasting. ¶

v chaptr.

Ande we wate, that gif our erdlie hous of this duelling be dissoluit, that we haue a bigging of God, ane hous nocht made be handis, bot euirlasting in heuenis. ² For quhy in this thing we murnn, couatand to be clethit abone with our duelling, quhilk is of heuen; ³ Gif neurirtheles we ar fundin clethit, and nocht nakit. ⁴ For quhy we that ar in this tabernacile, sorowis within, and ar hevyit, for that we will nocht be spoilyeit, bot be clethit abone; that the sammin thing that is deidlie, be suppit vp of lijf. ⁵ Bot quha is it that makis vs into this sammin thing? God, that gave to vs the erlis of the spirit. ⁶ Tharfore we ar hardy algatis, and wate that the quhile we ar in this body, we gang in pilgrimage fra the Lord; ⁷ For we gang be faith, and

(*a*) *nocht* added in another hand above the line.

v. 1. **Ande we wate, that gif . . . that :** *Scimus enim quoniam si . . . quod.* **bot :** R. and the Sarum Breviary have *sed*; not in Vg., Wy., P.

2. For quhy : *Nam et*; so again in ver. 4. **to be clethit abone :** *superindui.*

3. and : so Wy., P., translating *et*, as in St., but not in Vg.

4. sorowis within, and ar hevyit : *ingemiscimus gravati*; Wy., 'sorwen with inneforth greuyd.' Rh., 'groan, being burdened.' **be suppit vp of lijf :** *absorbeat* . . . *a vita.*

5. Bot quha, &c. : Nis., with P., makes the sentence interrogative; but Wy., correctly, 'Forsothe he that makith . . . is God.' **erlis :** *pignus.*

6. Tharfore . . . and wate : Vg., *Audentes igitur semper, scientes.* St., Hent., with codd. Amiat., Fuld., Tolet., and Ambrosiaster, insert *et.* **in this body :** so Wy., P., with St., Sixt.; but Clem., *in corpore.*

nocht be cleresicht. ⁸ Bot we ar hardy, and has gude will, mare to be in pilgrimage fra the body, and to be present to God. ⁹ And tharfor we stryue, quhethir present, quhethir absent, to please to him. ¹⁰ For it behuvis vs all to be schawit before the trone of Crist, that euir ilkman tell the propir thingis of the body, as he has done, outhir gude, outhir euile. †¹¹ Tharfor we, wittand the drede of the Lord, ‡ connsalis men, for to God we ar opin; and I hope, that we ar opin also in your consciencis. ¹² We comend nocht our self eftsome to yow, bot we geue to you occasioun to haue glorie for vs, that ye haue to thame that glories in the face, and nocht in the hart. ¹³ For outhir we be mynd passis, to God, outhir we ar sobire, to you. ¹⁴ For the cheritee of Crist dryues vs; gessand this thing, that gif aan deit for all, than all war deid. ¹⁵ And Crist deit for all, that thai that leeuvis, leeuue nocht now to thame self, bot to him that deit for thame, and raase

Math. xxv.
c. Roma xiii.
b.

† Connsalis menn.) That is, we play nocht the tyrantes with cursingis and excommunicationns, nother vse we violence amangis the pepill maliciously, bot fearis God and jntreattis the pepill louyngly to draw thaim to Crist.

F. 130 r.
i. Tessa. v.
b.

v. 7. be cleresicht: so Wy., P.; *per speciem*.

9. quhethir present, &c.: Wy., P. have the Vg. order, *sive absentes, sive presentes*, Nis. that of the Greek and cod. Claromontanus; so too R.

10. to be schawit: *manifestari*. tell: *referat*; so P., but Wy., 'resceyue, or telle azen.' R., *recipiat*. Cod. Boernerianus, *recipiat, aut reportet*. propir thingis, &c.: *propria corporis*. Abp. Ham. (p. 166), 'We mone all appeir before the jugement seit of Christ, that euery ane may ressave in his body, according to that he hes done, quhidder it be gud or evil.' Gau (p. 53), 'Ve sal al compeir be for our lord Iesus Christ seit.' Burne (f. 151), 'Everie man sal be presented befor the tribunal seat of Christ to ressaue according to that quhilk he has done in this varld, ather gud or euil.'

11. opin: *manifesti*.

12. to haue glorie: *gloriandi*. haue to thame: *habeatis ad eos*. RV., 'that ye may have wherewith to answer them.'

13. be mynd passis: *mente excedimus*; Rh., 'exceed in mind.' AV., 'be beside ourselves.'

14. gessand: *æstimantes*; Wy., 'gessinge, or demyngie.'

15. that thai that: so cod. Tolet., *ut qui*; but Vg., *ut et qui*. Wy., 'that and thei that.' Rh., 'that they also which.'

agane. ¶ ¹⁶ Tharfore we fra this tyme knawis na man eftir the flesch; though we knaw Crist eftire the flesch, bot now we knaw nocht. ¹⁷ Tharfor gif ony new creature is in Crist, the alde thingis ar passit. ¹⁸ And lo! al thingis ar of Gode, quhilk reconncelit vs to him be Crist, and gave to vs the seruice of reconnceling. ¹⁹ And God was in Crist, reconnceland to him the warld, nocht reputand to thame thare giltis, and put in vs the word of reconnceling. ²⁰ Tharfore we vse message fore Crist, as gif God exhortis be vs; we beseke for Crist, be ye reconncelit to Gode. ²¹ God the fader [†] made him synn for vs (that is, sacrifice for synn—Augustinus (a)), quhilk knew nocht synn, that we suld be made richtuisnes of God in him.

Apoca. xxii.
a.
Esaie xliiii. c.

Coll. ii. b.
Ro. ii. b.
Coll. i. b.
i. Joh. iiiii.
b.

† Maid him synn.) That is to say, to be the sacrifice for our synnes; for synn in the Scriptur is sum tyme taynn for the sacrifice of synn, as Osee iii., the preistis eatis the synnes of the peopill. And Roma. viii., be synn he dampnit synn in the flesche.

(a) *Augustius* in MS.

v. 16. though we **knaw**: *Et si cognovimus*. **bot now**: *sed nunc jam*.

18. **And lo!** Here Nisbet agrees with FM.'s principal MS. of P. in omitting, apparently without authority, the translation of *facta sunt omnia nova*. Wy., 'alle thingis ben maad newe.' **serviice of reconnceling**: *ministerium reconciliationis*; Wy., 'mynisterie, or seruyse.' J. Ham. (Fac. Traict., p. 274), 'God hes gevin ws the Ministerie of reconciliation.'

19. **And**: *Quoniam quidem*. **to him**: *sibi*. **reputand**: *reputans*. Wy., P., 'rettynge'; O.F. *reler*, L. *reputare*. **word**: J. Ham. (Fac. Traict., p. 274), 'He hes put in ws the word of reconciliation.'

20. **message**: *legatione*. J. Ham. (Fac. Traict., p. 274), 'tharfore [we] exerce the office of Embassadeurs for Christ.' **as gif God exhortis**: *tanquam Deo exhortante*; P., 'as if God monestith.'

21. **God the fader**: so Wy., P., without authority. **that is**, &c.: Nis. has incorporated the gloss found on the margins of many copies of P., derived from N. de Lyra, as follows: 'deus pater fecit pro vobis eum hostiam pro peccato que vocatur peccatum Osee x peccata populi mei comedent .i. hostias pro peccato oblatas,' ascribing it wrongly to S. Augustine. Compare the marginal note.

vi chapture. ✠

Bot we helpand exhortis, (a) that ye resaue nocht the grace of God in vane. ² For he sais, In tyme wele plesing I haue herd thee, and in the day of heill I haue helpit thee. Lo! now a tyme acceptable, lo! now a day of heill. ³ Geve we to na man ony offensionn, that oure seruice be nocht repreuit; ⁴ Bot in al thingis geue we vs self as the ministeris of God, in mekile pacience, in tribulatiouns, in nedis, in anguischis, ⁵ In strikingis, in presounns, in discensiounns within, in trauails, in wakingis, in fastingis, ⁶ In chastitee, in cunnyng, in lang abiding, in swetnes, in the Haligaast, in cheritee nocht fenyeit, ⁷ In the worde (b) of treuth, in the virtue of God; be armouris of richtuines on the richthalf and on the lefthalf; ⁸ Be glorie and vnnobilnes; be euil fame and gude fame; as desaueris, and trewmen; as thai that ar vnkawne, and knowne; ⁹ As men deand, and lo! we leef; as chastysit, and nocht made dede; ¹⁰ As soroufull, euirmaire ioying; as havand need, bot makand mony men riche; and as nathing

Esaie xlix.
b.i. Cor. iii. b.
ii. Cor. iii. aEsaie xxvi.
.....(a) After *exhortis*, *yow* deleted.(b) *worde* written above *worth* deleted.vi. 1. *exhortis*: *exhortamur*; Wy., P., 'monesten.'2. *wele plesing*: so P.; *accepto*. *heill*: *salutis*; Rh., 'salvation.'3. *Geve we*: so P.; but Vg., *dantes*.4. *geue we*: *exhibeamus*. Burne (f. 21), 've suld behaue our selfis as seruandis of God in mekill patience, and afflictionis, in fasting.' *anguischis*: *angustiis*.5. *strikingis*: Wy., P., 'betyngis.' Vg., *plagis*. *discensiounns within*: *seditionibus*.6. *cunnyng*: *scientia*. *lang abiding*: *longanimitate*.7. *virtue*: *virtute*; AV., 'power.' *armouris*: *arma*.9. *made dede*: *mortificati*.10. *euirmaire*: *semper autem*. *and as*: *tanquam*. Nis. inserts 'and' without authority.

havand, and weldand althingis. ¶ ¹¹ O! ye Corinthijs, oure mouth is opin to yow, oure hart is alarget; ¹² Ye ar nocht anoyit in vs, ye ar anoyit in your inwartnessis. ¹³ And I say as to sonnis, ye that haue the sammin reward, be ye alarget. ¹⁴ Wil ye nocht bere the yok with vnfaithfulmen. For quhat parting of richtuisnes with wickitnes? or quhat fallowschip of licht to mirknessis? ¹⁵ And quhat according of Crist to Belial? or quhat part of a faithful with the vnfaithfull? ¹⁶ And quhat consent to the tempile of God with malmentis? And ye ar the tempile of leving God, as the Lord sais, For I sal duelle in thame, and I sal walk amang thame; and salbe God of thame, and thai salbe a pepile to me. ¹⁷ For quhilk thing ga ye out of the middis of thame, and be ye departit, sais the Lord, and tuiche ye nocht vnclene thing; ¹⁸ And I sal resaue yow, and I salbe to you into a fadere, and ye salbe to me into sonnis and douchtris, sais the Lord almychtj.

F. 130 v.
Deut. vii. a.
Math. viii. d.

i. Cor. iii. b.
and vi. c.

Leui. xxvi.
b.
Eze. xxxvii.
d.

Esaie lii. d.

vi. 11. **alarget**: *dilatatum*; Wy., P., 'alargid.' Rh., 'dilated'; and so in ver. 13.

12. **anoyit**: *angustiamini*; Rh., 'straitened.' **in your inwartnessis**: so P.; *in visceribus vestris*. Wy., 'in ȝoure entrailis.'

13. **ye that haue**: *habentes*.

14. **parting**: so P.; *participatio*. Wy., 'partyng, or comunynge.'

15. **according**: *conventio*.

16. **consent**: *consensus*; Rh., 'agreement.' **malmentis**: *idolis*; P., 'mawmetis.' From O.F. *mahomet*, with characteristic Northern *l* and *n*.

17. **be ye departit**: *separamini*.

18. **into a fadere**: *in patrem*. **into sonnis**: *in filios*.

vii chaptur.

Tharfore, maast dereworthe brether, we that haue thir behechtis, clenge we vs fra al filth of the flesch and of the spirit, doand halynes in the drede of God. ²Tak ye ws; we haue hurt naman, we haue emparit naman, we haue begilet naman. ³I say nocht to your condampnyng, for I said before, that ye ar in your hartis, to dee to giddire and to leeuie to giddire. ⁴Mekile traist is to me anentis yow, mekile glorie is to me fore yow. I am fillit with confort, I am plenteous in ioy in al oure tribulationn. ⁵For quhen we ware cummin to Macedonie, Actis xvi. b. oure flesche had na rest, bot we suffrit al tribilationn; without furth fechtingis, and dredingis within. ⁶Bot ii. Cor. i. c. God that confortis meke men, confortit vs in the cummyng of Tite. ⁷And nocht aanly in the cumming of him, bot alsa in the confort be quhilk he was confortit in you, telland to vs your desire, youre weping, your ioy for me, sa that I ioyit mare. ⁸For

vii. 1. **we that haue**: *habentes*. **fra al filth of the flesch and of the spirit**: *ab omni inquinamento carnis et spiritus*, dividing as in St., Hent., with the Benedictine editors, the majority of the older editions, the Gothic version, and generally such MSS. as punctuate. So too Rh., 'from all inquisition of the flesh and spirit.' But Sixt., Clem., with cod. Fuld., *carnis, et spiritus perfectientes sanctificationem*. S. Augustine (de Doctrina Christiana, iii. 2) comments on the ambiguity.

2. **Tak ye ws**: *capite nos*; Rh., 'receive us.' **we haue emparit**: *corrupimus*.

3. **your**: but Vg., *nostris*; a mistake in which Nis. follows P., but one MS. and Wy. generally have correctly 'oure.'

4. **I am plenteous**: *superabundo*.

5. **For quhen**: *Nam et cum*. **dredingis**: *timores*; Wy., P., 'dredis.'

6. **Bot**, &c.: Abp. Ham. (p. 269), 'Bot God, quhilk comfortis all meik and lawly men, hes gevin consolatioun to us.'

7. **in you**: *in vobis*; Rh., 'among you.' **ioy**: *amulationem*; a slip of Nisbet's, due to the verb following. Wy., P., 'loue.'

thouch I made yow sarie in a pistile, it repentis me
 nocht; thoucht it repentit, (a) seand that thouch that
 ilk pistil made you soroufull at ane hour, ⁹ Now I
 i. Pet. ii. c. haue ioy; nocht for ye war made soroufull, bot for
 ye war made sorouful to penance. For quhy ye ar
 F. 131 r. made soroufull eftire God, that in nathing ye suffir
 pairment of vs. ¹⁰ For the sorow that is eftire God,
 Ecclesi. xxx. c. wirkis pennance into stedfast heill; bot sorow of the
 warld wirkis deid. ¹¹ For lo! this sammin thing,
 that ye be sorouful eftire God, how mekile besynes
 it wirkis in you; bot defending, bot indignationn,
 bot drede, bot desire, bot lufe, bot vengeance. In
 al thingis ye haue gevin you self to be vndefoulit
 in the cause. ¹² Tharfore thouch I wrate to you, I
 wrate nocht for him that did the (b) iniurie, nouthir
 for him that suffrit, bot to schaw oure besynes,
 quhilk we haue for you before God. ¹³ Tharfore we
 ar confortit: bot in your confort mare plenteouslie
 we ioyit mare on the ioy of Tite, for his spirit is
 fulfillit of al you. ¹⁴ And gif I gloriet ony thing
 anentis him of you, I am nocht conforndit; bot as
 we haue spokin to you althingis, sa also our glorie

(a) After *repentit*, *sayand* deleted. (b) After *the*, *mur* deleted.

vii. 8. *seand that thouch*, &c.: so Wy., P., misplacing *etsi*. Vg., *videns quod epistola illa (etsi ad horam)*. Rh., 'although but for a time.'

9. *eftire*: *secundum*; as also in ver. 10. *pairment*: *detri-mentum*.

11. *besynes*: *solicitudinem*; so in ver. 12, viii. 7, 8, 16, and often. In viii. 17, 'besiere' translates *solicitor*. Burne (f. 15), 'This that for the offence of God ze haue bene sorifull, hou gret cairfulness hes it ingenerit in zou, zea hou gret satisfaction, hou gret indignation, hou gret feir, hou gret desyre, hou gret emulatione, hou gret reuengement?' *ye haue gevin*: *exhibuistis*.

13. *is fulfillit*: so Wy., P.; but Vg., *refectus est*. Rh., 'was refreshed.' Cod. Claromontanus and codd. Sangermanenses have *perfectus est*.

14. *althingis*: Nis., with P. and some MSS. of Wy., omits the equivalent of Vg., *in veritate*, apparently without authority.

that was at Tite is made treuth. ¹⁵ And the inwartnes of him be mare plenteouslie in you, quhilk has in mynd the obedience of you all, how with dred and trembling ye resauet him. ¹⁶ I haue ioy, that in althingis I traist in you.

viii chapture. ✠

Bot, brether, we mak knowne to you the grace of God, that is gevin in the kirkis of Macedonie, ² That in mekile assaying of tribulatioun, the plentee of the ioy of thame was, and the hiest pouert of thame was plenteous into the richessis of sympilnes of thame. ³ For I bere witnessing to thame, eftire mycht and abone mycht thai ware wilfull, ⁴ With mekile exhortatioun besekand vs the grace and the comonyng of ministring, that is made to hali men. ⁵ And nocht as we hopet, bot thai gafe thame self first to the Lord, eftirewart to vs be the will of God. ⁶ Sa that we prayit Tite, that as he begann, sa also he performe in you this grace. ⁷ Bot as ye abonnd in althingis, in faith, and word, and cunnyng, and al besynes, mare ouir and in your cherite into vs, that also in this grace ye abonnd. ✠ ⁸ I say nocht as commandand, bot be the besynes of vthir men apprevand also the gude wit of your cheritee. ⁹ And ye wate the grace of oure Lord Jesu Crist,

Actis xi. c.
Roma. xv. d.

i. Cor. xvi.
a.; ii. ix. a.

vii. 15. **the inwartnes**: *viscera*; Wy., 'the entraylis.' **be**: *sunt*. Nis. omits to alter Purvey's 'be' to 'ar,' possibly taking it to represent *sint*. **quhilk has in mynd**: *reminiscentis*.

viii. 2. **assaying**: *experimento*; Rh., 'experience.' **hiest pouert**: *altissima paupertas*.

3. **wilfull**: *voluntarii*.

6. **this grace**: *etiam gratiam istam*; Rh., 'this grace also.'

7. **mare ouir and**: *insuper et*. **into vs**: *in nos*.

8. **wit**: *ingenium*; Rh., 'disposition.'

9. **And ye wate**: *Scitis enim*.

F. 131 v. for he was made misterful for yow, quhen he was
 Roma. x. b. riche, that ye suld be made riche be his mister-
 fulnes. ¹⁰ And I geue connsale in this thing; for this
 is proffitabile to you, that nocht aanly has begunnin
 to do, bot also ye begann to haue will fra the first
 yere. ¹¹ Bot now performe ye in dede, that as the
 discretioun of will is reddy, sa be it also of perform-
 yng of that that ye haue. ¹² For gif the will be
 i. Pet. iii. b. reddy, it is acceptit eftire that that it has, nocht
 Prouerb iii. b. eftire that that it has nocht. ¹³ And nocht that it
 Luc. xxi. a. be remissioun to vthir men, and to you tribulatioun,
 bot of euennes. ¹⁴ In the present tyme your abonnd-
 ance fulfill the myseise of thame, that also the
 Exod. xvi. d. that euenness be made; ¹⁵ As it is writtin, He that
 gaderit mekile, was nocht encresit, and he that
 gaderit litil, had nocht lesse. ¹⁶ And I do thank-
 ingis to God, that gave the sammin besynes for you

viii. 9. **misterful**: *egenus*; but 'misterfulnes' translates *inopia*.
be made riche: *divites essetis*.

10. **to haue will**: *velle*; Rh., 'to be willing.' **fra the first yere**: Wy., P., 'fro the formere ȝere.' Vg., *ab anno priore*. Rh., 'from the year past.'

11. **discretioun of will**: so P. Vg., *animus voluntatis*. Wy., 'the ynwitt of wil.' Apparently P. uses 'discretioun' in the sense of decision, determination. Rh. turns the passage, 'that as your mind is prompt to be willing.' **of that**: *ex eo*.

13. **of euennes**: *ex aequalitate*.

14. **fulfill the myseise**: *inopiam suppleat*. Burne (f. 19), 'zour abundance may supplie thair indigence, and thair abundance may supplie zour pouertie.'

15. **He that gaderit**: *Qui multum, non abundavit: et qui modicum, non minoravit*. Nis. follows P. in adding 'gaderit' twice, but P. underlines in the second instance. The insertion is due to *collegerat* and *paraverat* of Exod. xvi. 18. Wy., 'He that hath moche,' translating *habet*, as in cod. Fuldensis and R. Rh., 'He that had much,' adopting *habuit*, the reading of several MSS. and Ambrosiaster; which Hent. notes on the margin.

16. **I do thankingis**: so Wy., P., reading *gratias* . . . ago, as in St., but Vg. omits ago.

in the hart of Tite, ¹⁷ For he resauet exhortatioun (or monesting); bot quhen he was besiere, be his will he went furth to you. ¹⁸ And we send with him a bruther, quhais praising is in the gospell be al kirkis. ¹⁹ And nocht aanly, bot also he is ordanit of kirkis the fallow of oure pilgrimage in to this grace, that is mynisterit of vs to the glorie of the Lord, and to oure ordanit will; ²⁰ Eschewand this thing, that na man blame vs in this plentee, that is mynisterit of vs to the glorie of the Lord. ²¹ For we prouide gude thingis, nocht aanly before God, bot also before almen. ²² For we send with thame also our bruther, quham we haue preuit in mony thingis oft, that he was besy, bot now mekile besiere, fore mekile traist in you, ²³ Outhir for Tite, that is my fallow and helpare in you, outhir oure brether, apostilis of the kirkis of the glorie of Crist. ²⁴ Tharfore schaw ye in to thame in the face of kirkis, that schewing that is of your charitee and of oure glorie for you.

Roma. xii. c.

ii. Tessa. ii.
c.

viii. 17. *resauet*: *suscepit*; Rh., strangely, 'admitted.' (or *monesting*): gloss in Wy. and some MSS. of P.

18. *a bruther*: so P.; but Wy., 'oure brother,' adding *nostrum* with St., Sixt.

19. *ordanit*: *ordinatus*, but it translates *destinatam* in the second instance.

20. *to the glorie*, &c.: so Wy., P., translating *in Domini gloriam*, as in St., Sixt. Hent., Clem. omit.

21. *almen*: so Wy., P., apparently reading *omnibus* for, or with, *hominibus*.

23. *in you*: representing *in vobis* as read by cod. Tolet., St., Sixt.; but Clem., *in vos*. Rh., 'towards you.' *of the glorie of Crist*: so Wy., P., reading, with St., Sixt., Hent., *glorie Christi*. Clem., *gloria*.

24. *in the face*: *in facie*, as read by St., Hent.; but Sixt., Clem., *faciem*.

ix chaptur.

Roma. xv. d. For of the mynisterie that is made to haly men, it
 i. Cor. xvi. is to me of plentee to write to you. ² For I know
 ii. Cor. viii. your will, for the quhilk I haue glorie of you anentis
 a. Macedonies: for alsa Achai is reddy fra ane yere
 bipast, and your lufe has prouokit full (a) mony. ³ And
 we haue send brether, that this thing that we glorie of
 you, be nocht avoidit in this party, that as I said, be
 ye reddy, ⁴ Or perauentur quhen Macedonies cummis
 with me, and findis you vnreddy, we be schamet, that
 we say you nocht, in this substance. ⁵ Tharfore I
 F. 132 r. gessit necessarie to pray brether, that thai cum before
 to you, and mak reddy this behecht blessing to be
 Prouerb xi. reddy, sa as blessing and nocht as auarice. ✠⁶ For
 C. Gall. vi. a. I say this thing, he that sawis scarslie, sal alsa schere
 scarslie; and he that sawis in blessingis, sal schere
 alsa in blessingis. ⁷ Ilkman as he castit in his hart,
 nocht of hevynes, or of nede; for God luvis a glaid
 gevare. ⁸ And God is mychtj to mak al grace abonnd

(a) full added above the line.

ix. 1. it is to me of plentee: *ex abundanti est mihi*; Rh., 'it is superfluous for me.'

2. will: so P., omitting *promptum*. Wy., '3oure ynwiss redy.'

3. we haue send: so Wy., reading, with St., Sixt., *misimus*; but Clem., *mis*. be nocht avoidit: *ne . . . evacuetur*.

4. you nocht: same order in Wy., P. Rh. '(that we say not, ye).'

5. behecht: *repromissam*.

6. schere: *metet*. Abp. Ham. (p. 106), 'Quhasa sawis litill, sall scheir litil alsa, and he that sawis plenteously sal lykwais scheir largely.' J. Ham. (Cath. Traict., sig. T, vii.), 'he yat sauis in scarsenes, sall lykuyse scheir in scarsenes, and quha sauis in blissingis, sall scheir in the same.'

7. castit: *destinavit*. Abp. Ham. (p. 199), 'Lat ilk man do his gud deidis as he hes determinet in his hart, nocht with sadnes or be compulsion, for God luffis ane blyth gevir': *id.* (p. 106), 'Every ane according as he hais purposit in his hart, nocht displeisandy, or be compulsion, for God luffis a blyth giffar.'

in you, that ye in althingis euirmare haue al suffi-
 cience, and abonnd into al gude werk; ⁹ As it is
 writtin, He delt on breed, he gave to pure men, his
 richtuisnes duellis withoutin ende. ¹⁰ And he that
 ministeris seed to the sawere, sal geve also brede to
 ete, and he sal multiplie your seed, and mak mekile
 the encressingis of fruitis of youre richtuisnes; ¶
¹¹ That in althingis ye made riche wax plenteouse [†] in
 to all sympilnes, quhilk wirkis be vs doing of thank-
 ingis to God. ¹² For the ministerie of this office
 nocht aanly fillis tha thingis that failyeis to haly men,
 bot also multiplies mony thankngis to God, ¹³ Be the
 preving of this ministerie, quhilk glorifijs God in the
 obedience of your knowlegeing in the gospell of
 Crist, and in sympilnes of comunicatioun in to thame
 and into alle, ¹⁴ And in the beseking of thame for
 you, that desires you for the excellent grace of God
 in you. ¹⁵ I do thankngis to God of the gift of
 him, that may nocht be tauld.

Exod. xxv.
 a. ande
 xxxv. a.
 Ecclesi.
 xxxv. a.

Psall. cxi. d.
 Actis xiii. c.

† In to al
 simpilnes.)
 That is to
 say, that the
 benefite or
 gud dede be
 nocht donne
 for awan-
 tage, re-
 warde, or
 honour, bot
 of a fre luf
 and lust vnto
 the weil
 doying.

ix. 8. haue: *habentes*.

9. He delt on breed: *dispersit*; P., 'He delide abroad.' **with-
 outin ende**: so Wy., P., reading, with codd. Amiat., Fuld., Tolet.,
 the Old Latin, and Hent., *in aeternum*. Vg., *in seculum seculi*.
 Hampole (p. 398), 'He strewid, he gaf til pore, his rightwisnes wonys
 in warlede of warlde.' Surtees Psalter (ed. Horstman, p. 247)—

'He tospred, gafe to poure pate had nede.
 Pe rightwisenesse ofe him, to mede,
 Wones in werlde ofe werld þerform.'

Vv. 8, 9: Abp. Ham. (p. 106), 'God is abil to mak yow riche in
 all grace, that ye in all thingis having sufficient to the uttermaist,
 may be riche in all maner of gud warkis: as it is writtin, he hais
 scatterit and gevin to the puir, his rycheousnes remanis for evir.'

12. **multiplies mony thankngis**: so P.; but Vg., *abundat per
 multas gratiarum actiones*. Wy., 'aboundith by manye in doynge
 of thankngis'; a transference from iv. 15.

13. **quhilk glorifijs**: *glorificantes*. **in the gospell**: so Wy.,
 P., reading with St., *in Evangelio*.

14. **thame . . . that desires**: *ipsorum . . . desiderantium*.

15. **I do thankngis**: reading *Gratias ago* with St., Sixt. Hent.,
 Clem. omit *ago*.

The x chapture.

Ande I my self Paule beseke you, be the myldnes and softnes of Crist quhilk in the face am meke amang you, and I absent traist in you. ² For I pray yow, that or perauenture I present be nocht hardy be the traist, in quhilk I am gessit to be hardy in to sum, that demes vs, as gif we wandire eftir the flesch. ³ For we gangand in flesch, fechtis nocht eftire the flesch. ⁴ For ye armouris of oure knichthede ar nocht fleschlie, bot mychtj be God to the destructioun of strenthis. And we destroy consales, ⁵ And al hiechnes that hieis itself aganes the science of God, and dryues in to captiuitee all vndirstanding into the seruice of Crist. ⁶ And we haue reddy to venge al vnobedience, quhen your obedience salbe fillit. ⁷ Se ye the thingis that ar eftir the face. Gif ony man traistis to him self, that he is of Crist, think he this thing agane-wart anentis him self, for as he is Cristis, sa alsa we. ⁸ For gif I sall glorie ony thing mare of our

Eph. vi. b.

x. 1. *softnes*: so P.; *modestiam*. Wy., 'softnesse, or *patience*.' AV., 'gentleness.' *quhilk*, &c.: *qui in facie quidem . . . absens autem*.

2. *I am gessit*: *existimor*. *wandire*: *ambulemus*. Nis. follows Wy., P. here, contrary to his usage (but comp. Luke xi. 24). In the next verse they translate *ambulantes* by 'walkynge,' for which Nis. substitutes, as generally, 'gangand.'

4. *strenthis*: *munitionum*; Wy., 'wardingis, or *strengthis*.' Rh., 'munitions.' AV., 'strong holds.' *And we destroy*: *destruentes*; so *redigentes* translated in the next verse by 'dryues.' Abp. Ham. (p. 130), probably citing from imperfect memory, gives as 'sanct Paulis counsel: Put your natural reasone in presone, that we may serve our salviour Christ with ane trew faith, giffand ferme credite to his haly word.'

6. *we haue reddy*: *in promptu habentes*.

7. *eftir the face*: *secundum faciem*; Rh., 'according to appearance.' *aganewart*: Wy., P., 'eft.' Vg., *iterum*.

8. *For gif*: *nam et si*; but cod. Tolet. omits *et*.

powere, quhilk the Lord gave to vs in to edifying, and nocht (a) in to your destructioun, I sal nocht be schamet. ⁹ Bot that I be nocht gessit as to fere you be epistilis, ¹⁰ For thai say, That the epistilis ar greuouse and strang, bot the presens of the body is febile, and the word worthi to be despiset. ¹¹ He that is sic aan, think this, for sic as we absent ar in worde be epistilis, sic we ar present in deed. ¹² For we dar nocht putt vs amang, or comparisoun vs to sum men, that commendis thame self; bot we mesure vs in vs self, and comparis vs self to vs. ¹³ For we sal nocht haue glorie ouere mesure, bot be the mesure of the reule the quhilk God mesurit to vs, the mesure that ‡ strekis to you. ¹⁴ For we ouirstreke nocht furth vs, as nocht strekand to you. For to you we com in the gospell of Crist, ¹⁵ Nocht gloriand our mesure in vthir mennis trauales. For we haue hope of your faith that waxis in you to be magnifijt be our reule in abonndance, ¹⁶ Alsa to preche in to tha thingis that ar beyond you, nocht to haue glorie in vthir mennis reule, in thir thingis that ar made reddy. ¹⁷ He that glories, haue glorie in the Lord. ¹⁸ For nocht he that commendis him self is preuit, bot he quham God commendis.

F. 132 v.

ii. Cor. xiii. b.

Ephe. iii. a.

Esaie lxx. c.

Jere. ix. d.

i. Cor. i. d.
Prouerb
xxvii. a.

‡ Strekis to you.) That is to say, gif we had nocht cum vnto you, we wald nocht bost sa mekill as othir men, that boostis thaim selfis of our laubour.

(a) nocht added above the line.

x. 9. I be nocht gessit as : *non existimer tanquam*.

11. sic we ar present : *tales et presentes*. Nis. incorporates Purvey's *we ben*, as usual.

12. putt vs amang : *inserere* ; Rh., 'match.' RV., 'number.' bot we mesure : *metientes* ; so 'comparis,' Nisbet's substitute for 'comparisounen,' represents *comparantes*.

13. that strekis to : *pertingendi* ; Rh., 'to reach even unto.'

14. ouirstreke . . . furth : so P., translating with unusual care both prefixes in *superextendimus*.

16. in to tha thingis : *in illa* ; Rh., 'unto those places.'

xi chap.

I wald that ye wald suffir a litil thing of my vnwisdom, bot alsa support ye me. ² For I lufe you be the luf of Gode; for I haue spousit you to ane husband, to yelde a chast virgine to Crist. ³ Bot I drede, or perauenture as the serpent desauet Eue with his subtile fraude, sa your wittis be corrupt, and fal doun fra the simpilenes that is in Crist Jesu. ⁴ For gif he that cummis, prechis ane vthir Crist, quham we prechit nocht, or gif ye tak ane vthir spirit, quham ye tuke nocht, or ane vthir gospel, quham ye resauet nocht, richtlie ye suld suffire. ⁵ For I ween that I haue done na thing les than the gret apostilis. ⁶ For thouch I be vnlerit in word, bot nocht in cunnyng; for in al thingis I am opin to you. ⁷ Or quhethir I haue done synn, mekand myself, that ye be vphiet, for frelie I prechit to you the gospell of God? ⁸ I made nakit vthir kirkis, and I tuke wage to your seruice. ⁹ And quhen I was amang you, I had need, and I was chargeous to na man; for brether that com fra Macedone,

Gene. iii. a.
Gall. i. b.

i. Cor. ix. a.

Actis xx. c.
Phil. iii. c.

xi. i. a **litil thing**: *modicum quid*; translated in ver. 16, 'a litil quhat.'

2. **lufe** . . . **luf**: *æmulo* . . . *æmulatione*. **ane husband**: *uni viro*. Gau (p. 56), 'I haiff spousit zow to ane man to mak zou ane chaist wirgine to Christ.' Abp. Ham. (p. 57), 'I have mareit yow to ane man, to be ane chast virgin to Christ.'

3. **or perauenture**: P., 'lest'; so again in ver. 16, xii. 7, 21, translating *ne*, but in xii. 20 it represents *ne forte* twice. **be corrupt**: *corrumpantur*. **fal doun**: *excident*. **in Crist Jesu**: the last word in St., but not in Vg., Wy., or P.

6. **thouch I be vnlerit**: *etsi imperitus*. **I am opin**: so P., reading with St., Sixt., *manifestus sum*; but Clem., *manifestati sumus*. Codd. Amiat., Fuld., *manifestatus sum*.

8. **and I tuke**: *accipiens*. **wage**: Wy., P., 'sowde.' Tyndal, 'wages.'

9. **I had need, and**: a slip of Nisbet's. Wy., 'and nedide, I.' P., 'and hadde nede, Y.'

fulfillit that that failyeit to me. And in al thingis I haue kept, and sal kepe me without charge to you. F. 133 r.
¹⁰ The treuth of Crist is in me; for this glorie sal nocht be brokin in me in the cuntreis of Achaie.
¹¹ Quhy? for I luf nocht you? God wate. ¹² For that that I do, and that I sal do, is that I cutt away the occasioun of thame that willis occasioun, that in the thing, in quhilk thai glorie, thai ar fundin as we.
¹³ For sic fals apostilis ar gylefull werkmen, transfigurand thame in apostilis of Crist. ¹⁴ And na wonndir, for Sathanas him self transfiguris (a) him to ane angel of licht. ¹⁵ Tharfor jt is nocht gret, if his ministeris ar ii. Pet. ii. a.
transfigurit as the ministeris of richtuisnes, quhais end salbe eftir thare werkis. ¹⁶ Aganewart I say, or per-
aurenture ony man gesse me to be vnwise; ellis tak ye me as vnwise, that alsa I haue glorie a litil quhat.
¹⁷ That that I spek, I spek nocht eftire God, bot as in vnwisdom, in this substance of glorie. ¹⁸ For mony men glories eftire the flesch, and I sal glorie. ¹⁹ For ye suffir glaidlie vnwisemen, quhen ye you self ar wise. ²⁰ For ye sustene, gif ony man dryues you into seruage, gif ony man deuouris, gif ony man takis, gif

(a) *transfiguris* corrected out of *transfigurit*.

xi. 10. *glorie*: so Wy., P. Vg., *gloriatio*. Rh., 'glorying.'

12. *For that . . . is*: Nis. follows P. in obscuring the sense by inserting 'is.' Vg., *Quod autem facio, et faciam: ut, &c.* Wy., 'For that that I do, and (=also) I schal do, that,' &c.

13. *transfigurand*: so Wy., 'transfiguringe,' following Vg., *transfigurantes*; but P., 'and transfiguren hem.'

14. *transfiguris*: *transfigurat*. Vv. 13-15: J. Ham. (Cath. Traict., sig. V, iii. v.), 'for sik fals apostlis ar deceatfull vorkaris transfigurand yame selfis in Christis Apostlis, quhilk is na maruell, becaus sathan transfiguratis him self in the angel of lycht. Thairfore it is not to be thocht strange yat his ministers be transfigurat as yaj var the ministers of iustice, quhais end salbe according to yair auin varkis.'

18. *and I*: *et ego*; Rh., 'I also.'

ony man is vphiet be pride, gif ony man smytis you
 on the face. ²¹ Be vnnobilnes I say, as gif we ware
 seke in this part. In quhat thing ony man dar, in
 vnnwisdom I say, and I dar. ²² Thai ar Hebrewis, and
 I; thai ar Jsraeliteis, and I; thai ar the sede of
 Abraham, and I; ²³ Thai ar made the ministeris of
 Crist, and I. As lesse wise I say, I maire; in ful mony
 traualis, in presounns maire plenteouslie, in woundis
 abone maner, in deidis oft tymes. ²⁴ I resauet of the
 Iewis five tymes fourtj strakes aan les; ²⁵ Thrijse I
 was strikin with wandis, aanis I was staanyt, thrijse
 I was at schipbrek, be nycht and be day I was in the
 deepnes of the see; ²⁶ In wayis oft, in perrelis of
 fludis, in perrelis of theeues, in perrelis of kin, in
 perrelis of hethinmen, in perrelis in citee, in perrelis in
 wildernes, in perrelis in the see, in perrelis amang
 fals brether, ²⁷ In trauale and misterfulnes, in mony
 wakingis, in hungir, in threst, in mony fastingis, in
 cauld and nakitnes. ²⁸ Without tha thingis that ar
 vtwith, (a) myn ilk dais traualing is the besynes of al
 kirkis. ²⁹ † Quha is seke, and I am nocht seke? quha
 is sclandrit, and I am nocht brint? ³⁰ Gif it behuvis
 to glorie, I sal glorie in tha thingis that ar of myn

† Quha is
 waik.) To
 the waik in
 faith he
 becomm as
 waik, and
 suffered
 mony thingis
 with themm,
 as he sayis,
 i. Cor. viii.
 and xii. And
 brent, that is
 to say, it
 grewit him
 sair quhen
 the waik wer
 offendit.

F. 133 v.
 Actis xx. d.
 i. Cor. viii.
 and xii.

(a) After *vtwith*, *with* deleted and *myn* written below.

xi. 20. **vphiet be pride**: *extollitur*. Wy., and two MSS. of P., 'enhaunsid *bi pride*,' but P. generally 'enhaunsid.'

23. **ar made**: *sunt*; Wy., P., 'ben.' Nis. seems to have translated *fuit*. and I: so Wy., P., adding *et ego* with cod. Fuld., St., Hent. (followed by Rh.), and Sixt.

24. **aan les**: *una minus*.

25. **in the deepnes**: *in profundo*. Codd. Amiat., Fuld., St., Hent. have *in profundum*.

26. **wildernes**: so Tyndal; but Wy., P., 'desert,' as Nis. elsewhere.

27. **misterfulnes**: *arumna*; P., 'nedynesse.' Wy., 'myseste.'

28. **is**: added by P. **besynes**: *solicitudo*.

30. **I sal glorie**, &c.: *quæ infirmitatis meæ sunt gloriabor*. Wy., P. underline 'in tha thingis.'

infirmitee. ³¹ God and the fader of our Lord Jesu Crist, that is blessit into warldis, wate that I lee nocht. ³² The provest of Damask, of the king of the folk of Arethe, kepit the citee of Damascenes for to tak me; ³³ And be a windo in a bascat I was lattin doun be the wall, and sa I eschapit his handis.

The xii chapture. ✠

Gif jt behuvis to haue glorie, it spedis nocht; bot I sal cum to the visiounns and to the reuelatiouns of the Lord. ² I wate a man in Crist that befor xiiii yere; quhethir in body, quhethir out of body, I wate nocht, God wate; that sic a man was ravisit till to the thrid heuen. ³ And I wate sic a man; quhethir in body, or out of body, I wate nocht, God wate; ⁴ That he was rausit into paradise, and herde priuee wordis, quhilk is nocht leeffull to a man to speke. ⁵ For sic maner thingis I sal glorie; bot for me na thing, nocht bot in my infirmiteis. ⁶ For gif I sal will to glorie, I sall nocht be vnwise, for I sal say treuth; bot I spaire, or peraentur ony man gesse me ouir that thing that he seis in me, or heris ony thing of me. ⁷ And or Joh. i. b. peraentur the gretnes of reuelatiounns vphie me in pride, the prick of my flesch, ane angel of Sathanas, is gevin to me, that he buffet me. ⁸ For quhilk thing thrijs I prayit the Lorde, that he suld ga away fra me.

xi. 32. of the king of the folk of Arethe: *Gentis Areta regis*. The last 'of' not in Wy. and some MSS. of P. Rh., 'of the nation under Aretas the king.'

33. bascat: *sporta*. Wy., P., 'leap'; O.E. *lāp*.

xii. 2. in body: so Wy., P., omitting *nescio* with St., Sixt. out of body: so Wy., and nine MSS. of P.; others add 'the.'

4. priuee: *arcana*.

5. na thing: *nil gloriabor*, but St. omits the verb.

6. For gif: *Nam et si*; Rh., 'For and if.' gesse: *existimet*.

7. vphie me in pride: *extollat me*; Wy., P., 'enhance me in pride.'

8. he: Wy., P., 'it.'

⁹ And he said to me, My grace suffices to thee; fore virtue is perfiltie made in infirmitee. Tharfor glaidlie I sal glorie in myn infirmiteis, that the virtue of Crist duelle in me. ¶ ¹⁰ For quhilk thing I am pleisit in myn infirmiteis, in dispisingis, in needis, in persecutiouns, in anoyis for Crist; for quhen I am seek, than am I mychtj. ¹¹ I am made vnwitty, ye constrenyeit me. i. Cor. ix. a. For I aucht to be commendit of you; for I did nathing les than thai that ar apostilis abone maner, thouch I am nocht. ¹² Neuirtheles the signis of my apostilhede ar made on you, in al pacience and signis, and gret wonndris, and virtues. ¹³ And quhat is it, that ye had les than vthiris kirkis, bot that I my self greuit you nocht? Forgefe ye to me this wrang. ¹⁴ Lo, this thrid tyme I am reddy to cum to you, and I sal nocht be greuouse to you; for I seke nocht tha thingis that are youris, bot you. For nouthir sonnis aw to tresour to fadere and modere, bot the fader and moder to sonnis. ¹⁵ For I sal gefe maast wilfully, and I my self salbe gevin abone fore your saulis; thouch I mare lufe you, and be lesse luvit. ¹⁶ Bot be it; I grevit nocht you, bot quhen I was subtile, I tuke you with gile. ¹⁷ Quhethir I desautit you be ony of thame, quhilk I send to you? ¹⁸ I prayit Tite, and I send with him a bruther. Quhethir Tite begilet you?

F. 134 r.
Actis xx. c.

xii. 9. **is perfiltie made**: *perficitur*. Burne (f. 4), 'my grace is sufficient vnto the. Quhairfore I vil maist glaidlie glorie of my auin vaiknes that the pouar and strenth of Christ may abyde in me.'

10. **I am pleisit**: so P. Vg., *placeo mihi*. Wy., 'I plesse to me.' **anoyis**: *angustiis*; Wy., P., 'anguyschis.'

11. **I did**: so Wy., P., reading *feci* with cod. Tolet., St., Sixt.; but Hent., Clem. have *fui*.

12. **and signis**: so Wy., P.; but Vg., *in signis*.

13. **greuit**: *gravavi*; Rh., 'have burdened'; so again in ver. 16.

14. **greuouse**: *gravis*; Rh., 'burdenous.' **to fadere and modere**: *parentibus*.

15. **wilfully**: *libentissime*. **salbe gevin abone**: *superimpendar*; AV., 'be spent.' **thouch I mare lufe**: *licet plus vos diligens*.

quhethir we yede nocht in the sammin spirit? quhethir nocht in the sammin steppis? ¹⁹ Sum tyme ye ween, that we sal excuse vs anentis you. Before God in Crist we speke; and, maast dere brether, al thingis for your edificatioun. ²⁰ Bot I drede, or perauenture quhen I cum, I sal find you nocht sic as I will, and I salbe fundin of you sic as ye will nocht; ore perauentur stryvingis, jnvyis, sturdynessis, dissensiounns, detractiouns, priuee spechis of discord, bolnyngis be pride, and debatis be amang you; ²¹ And or perauenture aganewart quhen I cum, God mak me law anentis you, and I bewaile mony of thame, that before synnit, and did nocht pennance on the vnclennes, and fornicatioun, and vnchastitee, that thai haue done.

Gal. v. c.

i. Cor. v. a.

The xiii cheptur. ✠

Lo! this thrid tyme I cum to yow, and in the mouth of twa or of thre witnessis euiry word sal stand. ² I said before, and I say before, as present twijse, and now absent, to thame that before haue synnit, and to al vthir; for gif I cum agane, I sal nocht spare. ³ Quhethir ye seke the preef of that Crist, that spekis in me, quhilk is nocht febile in yow? ⁴ For thouch he was crucifijt of infirmitee, bot he levis of the virtue of God. For alsa we are seke

Deut. xix. c.
Math. xviii.
b.
Joh. viii. b.

Hebre. x. c.

Math. x. c.

xii. 20. **sturdynessis**: so Wy., P., for *animositates*. Rh., 'stomachings.' **priuee spechis of discord**: so Wy., P. Vg., *sussurationes*. Rh., 'whisperings.' **bolnyngis be pride**: Wy., P. underline the last two words. Vg., *inflationes*. Rh., 'swellings.'

21. **mak me law**: *humiliet me*.

xiii. 1. **and**: so Wy., P., without authority. St. reads *ut*.

2. **twijse**: so Wy., P., but Clem. simply *ut præsens*. St., Sixt. add *vobis*; codd. Fuld., Tolet. have *bis*. The Old Latin reads *præsens secundum*; Ambrosiaster, *præsens secundo adventu*; cod. Boern., *præsens secundo*.

3. **preef**: *experimentum*. **is nocht febile in yow**: *in vobis non infirmatur*. Nis. follows P. in omitting the equivalent of Vg., *sed potens est in vobis*; Wy., 'but is myȝty in vs (*a.l.* ȝou).'

4. **seke**: *infirmi*.

in him, bot we sal leef with him of the virtue of God
i. Cor. xi. d. in vs. ⁶ Assay you self, gif ye ar in the faith; ye
yow self preve. Quhethir ye know nocht yow self,
for Crist Jesu is in you? bot gif in hap ye ar re-
preuable. ⁶ Bot I hope, that ye know, that we ar
nocht reпреuable. ⁷ And we pray the Lord, that ye
do nathing of euile; nocht that we seem previt, bot
that ye do that that is gude, and that we ar as
reпреuable. ¶ ⁸ For we may nathing aganes treuth,
bot for the treuth. ⁹ For we joy, quhen we ar seke,
bot ye ar mychtj; and we pray this thing, your per-
fectioun. ¹⁰ Tharfore I absent write to you thir thingis,
that I present do not hardare, be the powere, quhilk
F. 134 v.
ii. Cor. x. b. the Lord gave to me into edificatioun, and nocht into
your destructioun. ¹¹ Brether, hyne forwart ioy ye,
be ye perfite, exhort ye; vndirstand ye the sammin
thing; haue ye pece, and God of pece and of lufe
Roma. xvi.
b. salbe with you. ¹² Grete ye wele togiddir in halie
kis. All halie men gretis you wele. ¹³ The grace of
our Lord Jesu Crist, and the cheritee of God, and the
comonyng of the Haligaast, be with al you. Amen.

Sent fra Philippos in Macedonia be Tytus and Lucas.

xiii. 4. **we sal leef**: Gau (p. 70), 'we sal liff with hime be ye power of god.'

5. **bot gif in hap**: *nisi forte*.

7. **previt**: *probat*; Rh., 'approved.' **and that we ar**: *nos autem . . . simus*; but codd. Amiat., Tolet., and others have *sumus*.

9. **and we pray this thing**: *Hoc et oramus*.

10. **to you**: not in Wy., P., and without authority. **your destructioun**: *destructionem*. P. adds 'joure'; cod. Tolet. has *vestram*.

13. **The grace**, &c.: Gau (p. 55), 'the grace of our lord Iesus christ and the lwiff of god and the company of the halie spreit be vitht zow all amen.'

The rubric, 'Sent fra Philippos,' &c., is not found in MSS. of Wy. or P. Tyndal, 'Sent from Phillippos a citie in Macedonia by Titus and Lucas.'

THE PROLOUUG.(a)

GALATHEIS ar Grekis. Thai tuke first of the apostile the word of treuth; bot eftire his gaing away thai war temptit of fals apostilis, that thai war turnit into the law and circumcisioun. The apostile agane callis thame to the faith of treuth, and writis to thame fra Effeson.

To the Gallathians.

The first chapture.

PAULE the apostil, nocht of men, nor be man, bot be Jesu Crist, and God the fader, that raasit him fra deid, ²And al the brether that ar with me, to the kirkis of Galathie, ³Grace to yow and pece of God the fader, and of the Lord Jesu Crist, ⁴That gave him self for oure synnis, to delyuir vs fra the present wickit warlde, be the will of God and our fader, ⁵To quham is honour and glorie into warldis of warldis.

ii. Cor. i. a.

Ephe. i. a.
i. Pet. i. a.

(a) **The Prolouug** is Nisbet's copy from Purvey's translation of the *Argumentum* of the MSS., which in Codex Amiatinus is as follows: 'Galatæ sunt Græci. Hi verbum veritatis prius [primum, Fuld.] ab apostolo acceperunt, sed post discessum eius temptati sunt a falsis apostolis, ut in legem et circumcisionem verterentur. Hos apostolus revocat ad fidem veritatis, scribens eis ab Epheso.'

i. 3. **the Lord**: so P. Wy., 'oure Lord,' with Vg., *Domino nostro*; but cod. Fuld., some MSS. of Alcuin's recension, and R. omit *nostro*.

5. **honour and glorie**: so Wy.; but P., 'worschip and glorie.' Vg., *gloria*. R., *honor et gloria*; probably derived from Romans xvi. 27.

Amen. ⁶I wonndir, that sa sone ye ar thus mouet fra him that callit you into the grace of Crist, into
 Actis xv. a. ane vthir euangele; ⁷Quhilk is nocht ane vthir, bot
 i. Cor. xv. a. that thar ar sum that trubilis you, and wald mysturn
 the euangele of Crist. ⁸Bot though we, or ane angel
 of heuen, prechit to you, beside that that we haue
 prechit to you, be he acursit. ⁹As I haue saide before,
 and now aganewart I say, gif ony man preche to you
 besidis that that ye haue vndirfangit, be he acursit.
 Joh. v. d. ¹⁰For now quhethir connsale I men to God? or
 and xii. a. quhethir I seke to plesse men? Gif I plesse yit to
 Jaco. iiii. a. men, I war nocht Cristis seruand. ✠ ¹¹For, brether,
 i. Tessa. ii. b. I mak knawn to you the euangele, that was prechit
 of me, for it is nocht be man; ¹²Nor I tuke it
 Actis viii. a., ix. a., and xxii. a. nocht of man, nore lerit, bot be reuelatioun of Jesu
 Crist. ¹³For ye haue herd my conuersatioun sum tyme
 in the Iewrie, and that I persewit passandlie the kirk
 Phi. iii. a. of God, and faucht aganes it. ¹⁴And I proffitit in

i. 6. ar . . . mouet: *transferimini*; Rh., 'are transferred.'

7. mysturn: so Wy., P., with meaning 'distort,' 'pervert,' reading *subvertere* as in codd. Tolet., Cavensis, and the Sarum Breviary. Vg., *convertere*. Rh., 'invert.'

8. beside that that: *præter quam quod*. J. Ham. (Fac. Traict., p. 14), 'Gif ony man, zea ane Angel from heauin, wald teache zou vther doctrine nor that whilk ze haue ressauid, he suld be anathema.'

9. I haue saide before: so Wy., P., reading, with late MSS., as R., and the Sarum Breviary, *prædixi*. Vg., *prædiximus*. ye haue vndirfangit: *accepistis*.

10. connsale I men to God: P., 'counsele Y men, or God?' Wy., 'I counceile now to men, or to God?' Nisbet's slip looks like a confusion of the two versions. Vg., *hominibus suadeo, an Deo?* Gif I plesse: *Si . . . placerem*; Wy., P., 'pleside.'

11. for it is, &c.: *quia non est secundum hominem*.

13. in the Iewrie: *Judaismo*; and so in the next verse. and that: *quoniam*. passandlie: so P. Vg., *supra modum*. Wy., 'ouer manere.' faucht aganes: so Wy., P., as if translating *oppugnabam*. Vg., *expugnabam*. Rh., 'expugned.' AV., 'wasted'; *devastabam* in S. Jerome's commentary.

the Jewrie abone mony of myn euen eldis in my kinrede, and was mare abonndandlie a followare of my fadris traditiouns. ¹⁵ Bot quhen it plesit him, that departit me fra my modris wambe, and callit me be his grace, ¹⁶ To schaw his sonn in me, that I suld preche him amang the hethin; anon I drew me nocht to flesch and blude; ¹⁷ Nore yit I com to Jerusalem to the apostilis, that ware before me; bot I went into Arabie, and eftsone I turnit agane into Damask. ¹⁸ And syne thre yere eftire I com into Jerusalem, to se Petire, and duelt with him xv dais; ¹⁹ Bot nane vthir I saw of the apostilis, bot James, our Lordis bruther. ²⁰ And thir thingis quhilk I write to yow, lo! before God that I lee nocht. ²¹ Eftirwart I com into the costis of Sirie and Cilicie. ²² Bot I was vnknawne be face to the kirkis of Judee, that war in Crist; ²³ And thai had aanlie ane hering, that he that persewit vs sum tyme, prechit now the faith, aganes quhilk he faucht sum tyme; ²⁴ And in me thai glorifiit God. ¶

F. 135 r.

Actis ix. b.
and xxii. b.

Math. xvi. c.

ii. Cor. xi. d.

i. 14. *euen eldis*: so Wy., P. Vg., *coetaneos*.

15. *callit me*: *vocavit*; 'me' not in Wy., P., but added in cod. Reginensis.

16. *I drew me*: so P., suggesting a reading, *contuli*, as in S. Jerome's commentary, 'Sive ut in Græco melius habetur: Non contuli cum carne et sanguine.' Wy., 'acordide,' with Vg., *acquievi*. Rh., 'I condescended not.'

17. *that ware before me*: *antecessores meos*, *eftsone*: *iterum*.

18. *And syne*: *Deinde*. P., 'And sith.'

19. *our*: supplied by P. without authority, but underlined.

23. *prechit*: so P., 'prechide.' Vg., *evangelizat*. Wy., 'euan-gelisith.' Ambrosiaster, *prædicat*.

The secunnd chaptur.

Actis xv. a. Ande syne xiiij yere eftire, I past vp agane to Jerusalem with Barnabas, and tuk with me Tite. ² I went vp be reuelatioun, and spak with thame the euangele, quhilk I preche amang the hethin; and be thame self to thame that semet to be sumquhat, or perauenture I ran, or had runnin in vane. ³ And nouthir Tite, that had bene with me, quhile he was hethin, was compellit to be circumcidit; ⁴ Bot for fals brether that war broucht in, quhilkis had entrit to aspy oure fredome, quhilk we haue in Jesu Crist, to bring vs into seruage. ⁵ Bot we geve na place to subiection, that the treuth of the gospele suld duelle with you. ⁶ Bot of thir that semet to be sumquhat; quhilk thai war sumtyme, it pertenis nocht to me, for God takis nocht the persoun of man; for thai that semet to be sumquhat, gave to

Actis xvi. a.
i. Cor. ix. c.

Actis ix. b.
Roma. ii. b.
Ephe. vi. a.

ii. 1. **I past vp** : P., 'Y wente vp.' Vg., *ascendí*. and tuk, &c. : *assumpto et Tito*.

3. **And** : *Sed*. had bene : so P. Vg., *erat*.

4. **that war broucht in, quhilkis had entrit** : *subintroducos . . . qui subintroierunt*. Nis., with P., neglects the prefix, but Wy., 'vndirbrouȝt yn, the whiche priuely entriden.' Rh., 'craftily brought in, which craftily came in.' But the MSS. of Alcuin's recension have mostly *introducos*.

5. **Bot we geve na place to subiection** : so P.; but Wy., 'To whiche nether at oon hour we ȝaue stede to subieccioun.' Clem., *Quibus neque ad horam cessimus subiectione*. Both Wy. and P. read *subiectioni*, with St., Hent., Sixt., and the Sarum Breviary; P. follows some MSS., including codd. Parisini 1, 3, in omitting *quibus* while retaining *neque* (usually both are retained or omitted), and leaves out *ad horam* without authority. Rh., 'To whom we yielded not subjection, no not for an hour.'

6. **quhilk** : so P., 'whiche.' Vg., *quales*. Wy., 'what maner men.' for : so P.; but Wy., 'forsothe,' 'for whi,' without any corresponding word in the Latin. **takis** : *accipit*. gave : *contulerunt*. Rh., 'added.' RV., 'imparted.'

§ The euangel of preputium.) He callit the heythen preputium, because thai war nocht circumcisit.

me nathing. ⁷ Bot aganewart, quhen thai had sene that † the euangele of preputie was gevin to me, as the euangele of circumcisioun was gevin to Petir; ⁸ For he that wroucht to Petir in apostilhede of circumcisioun, wroucht also to me amang the hethin; ⁹ And quhen thai had knowne the grace (of God), that was gevin to me, James, and Petir, and Johnne, quhilkis war sene to be the pillaris, thai gave richt-hand of fallowschip to me and to Barnabas, that we amang the hethin, and thai into circumcisioun; ¹⁰ Aanly that we had mynd of puremen (of Crist), the quhilk thing I was full besy to do. ¹¹ Bot quhen Petir was cummin to Antioche, I aganestude him in the face, for he was reprehensible. ¹² For befor that thar com sum fra James, he ete with the hethinmen; bot quhen thai war cummin, he withdrew and departit him, dredand thame that war of circumcisioun. ¹³ And the vthir Jewis assentit to his fenyng, sa that Barnabas was drawne of thame into

Actis ix. d.

F. 135 v.

Actis xi. c.
ii. Cor. ix. a.

ii. 7. *aganewart*: *econtra*.

8. *in apostilhede*: *in apostolatium*; Wy., 'into ap.'

9. (of God): added by Wy. and P., from Sarum Missal as a gloss, and exceptionally bracketed by Nisbet. *Petir*: so P.; but Wy., 'Cephas, or Petre.' Vg., *Cephas*. Cod. Fuld. reads *Petrus et iacobus*, and so cod. Claromont. in both versions. *war sene*: *videbantur*; Rh., 'seemed.' *that we*, &c.: so in the Greek and Vg., with ellipsis of verb.

10. *we had mynd*: *memores essemus*; Wy., 'schulde be myndeful.' (of Crist): added by P., and underlined. *the quhilk thing*: *quod etiam . . . hoc ipsum*. Wy., 'that also I was bisy for to do the same thing,' wrongly taking *quod* as conjunction.

11. *Petir*: *Cephas*; but as before, cod. Claromont. and cod. Fuld. 2 have *Petrus*, and so St. *reprehensible*: *reprehensibilis*; Wy., 'reprehensyble, or worthi for to be reprouyd.' P., 'worthi to be vndirnommen.' RV., 'he stood condemned.'

12. *departit him*: *segregabat se*. *of*: *ex*.

13. *fenyng*: *simulationi*; Wy., P., 'feynyng.' *Barnabas*: *et Barnabas*; RV., 'even Barnabas.' But some MSS. and Victorinus omit *et*, and the error reappears in the reprint of Vercellone, Rome, 1886.

that fenyeing. ¹⁴ Bot quhen I saw, that thai yede
 nocht richtlie to the treuth of the gospele, I said
 to Petir before almen, Gif thou, that art a Iew,
 leeu is hethinlie and nocht Iewlie, how constrenyeis
 Phil. iii. a. thou hethinmen to becum Iewis? ¹⁵ We Iewis of
 Roma. iii. b. kynde, and nocht synnfulmen of the hethin, ¹⁶ Knawis
 that a man is nocht iustifijt of the werkis of the
 law, bot be the faith of Jesu Crist; and we beleue
 in Jesu Crist, that we be iustifijt of the faith of
 Crist, and nocht of the werkis of law. Quharfore
 of the werkis of law ilk flesch sal nocht be iustifijt.
¹⁷ And gif we seke to be iustifijt in Crist, we our
 self ar fundin sinfulmen, quhethir Crist be minister
 of synn? God forbede. ¹⁸ And gif I big agane
 thingis that I haue destroyit, I mak my self a tres-
 passour. ¹⁹ † For be the law I am deid to the law,
 Roma. vii. c. and I am fixit to the croce, that I leue to God

† For be
 the law.)
 Throw (a)
 faith, quhilk
 is the law of
 spret and
 lyff, ar we
 dead vnto
 the law of
 the letter,
 sua that we
 ar na mair
 vndir sub-
 iectioun and
 curs tharof,
 Ro. vi., vii.

(a) *Thocht* in MS.

ii. 14. **yede**: *ambulare*; Wy., P., 'walkiden.' to Petir:
Cephæ; but codd. Claromont., Fuld. 2, *Petro*. that art: so P.
 Vg., *cum . . . sis*. hethinlie and nocht Iewlie: so Wy., P.
 Vg., *gentiliter . . . et non Iudaice*. to becum Iewis: *Iudaizare*.

15. of kynde: *natura*.

16. **Knawis**: *Scientes autem*. Nis. follows P. in overlooking
autem and wrongly fusing this sentence with the previous one,
 which is independent, with an ellipsis of the substantive verb.
 Wy., 'We *ben* Jewis, &c.; forsoth witynge.' Cod. Fuld. omits
autem. of the werkis . . . be the faith: *ex operibus . . .*
per fidem; so 'of' translates *ex* three times again in this verse.
ilk flesch, &c.: *non justificabitur omnis caro*—an adaptation from
 Psalm cxliii. 2, as at Romans iii. 20.

17. **And gif we seke**: so P. Vg., *Quod si quærentes*. Purvey's
 favourite rendering of participle by verb here makes the passage un-
 intelligible.

18. **And gif**: *Si enim*.

19. **I am deid**, &c.: so P., with faulty division; but Wy., cor-
 rectly, 'I am deed to the lawe, that I lyue to God; with Christ I
 am ficchid to the cross.' Vg., *legi mortuus sum, ut Deo vivam*:
Christo confixus sum cruci.

with Crist. ²⁰ And now leue nocht I, bot Crist levis in me. Bot that I leue now in flesch, I ^{Eph. v. a.} leue in the faith of Goddis sonn, that luvit me, and gave him self for me. ²¹ I cast nocht away the ^{Gall. v. a. b.} grace of God; for gif richtuisnes be throw law, than Crist deit without cause.

iii chap.

O vnwitty Galatheis, before quhais een Jesu Crist ^{Gal. v. a.} is excilit, and is crucifijt in you, quha has desauet you, that ye obey nocht to treuth? ² This aanly I will to lere of you, quhethir ye haue vndirfangit the spirit of werkis of the law, or of hering of beleue? ³ Sa ye ar fules, that quhen ye haue begunnin in

ii. 20. that I leue: *quod . . . vivo*; Rh., 'that that I live.' AV., 'the life which I now live.' Abp. Ham. (p. 130), 'I leive in the faith of the sonne of God, quhilk hais luffit me, and gaif him self for me': *id.* (p. 153), 'I leif now in the faith of the sonne of God, quhilk hais luffit me and hes gevin him self to the dede for me.'

21. I cast nocht away: *Non abjicio*; RV., 'I make not void.' Vv. 20, 21: Gau (p. 107), 'I lif of ye faith of ye sone of god quhilk lwiffit me and gaiff hime self for me. I lichtlie nocht ye grace of god for giff richtusnes come of ye law thane Christ deit inuane.'

iii. 1. vnwitty: *insensati*. is excilit: P., 'is exilid.' Wy., 'is dampnyd, or excilid'; reading *proscriptus est*, as in St., Hent., Sixt., with codd. Fuld., Regin., Parisinus, and the Sarum Breviary, and giving it a sense assigned by several ancient commentators. Rh., 'was proscribed.' RV., 'was openly set forth.' Clem., *proscriptus est*. and is crucifijt in you: so P., reading *et* with St., after codd. Fuld. 2, Regin., and with Wy., mistranslating *in vobis*, which has slight authority, and at most reinforces *ante quorum oculos*. Vg., *in vobis crucifixus*. Rh., 'being crucified among you.' has desauet, &c.: so P. Vg., *vos fascinavit non obedire veritati* (the last three words are an addition from v. 7); but Wyclif's 'for to not bileue' translates the variant *credere* of the MSS. of the Alcuin group and the Sarum Breviary.

2. lere: Wy., P., 'lerne.' of werkis: *ex operibus*.

3. Sa ye ar: Nis. follows Wy., P. in treating this and the next verse as affirmations, not questions.

spirit, ye ar endit in flesch. ⁴ Sa gret thingis ye haue suffrit without cause, gif it be without cause. ⁵ He that gevis to you spirit, and wirkis virtues in you, quhethir of werkis of the law, or of hering of beleuee? ⁶ As it is writtin, Abraham beleuet to God, and it was reput to him to richtfulnes. ⁷ And tharfore knaw ye, that thir that ar of beleue, ar the sonnis of Abraham. ⁸ And the scripture seand on fer, that God iustifys the hethin of beleue, tald to fore to Abraham, that in thee al hethin salbe blessit. ⁹ And tharfore thir that ar of beleue, salbe blessit with faithfull Abraham. ¹⁰ For al that ar of the werkis of the law, ar vndir cursing; for it is writtin, Ilk man is cursit, that abidis nocht in althingis that ar writtin in the buke of the law, to do tha thingis. ¹¹ And that naman is iustifijt in the law before God, it is opin; for a richtfulman leeues of beleue. ¹² Bot the law is nocht of beleue, bot he that dois tha thingis of the law, sal leeue in thame. ¹³ Bot Crist aganeboucht vs fra the cursing of the law, and was cursit for vs; for it is writtin, Ilkman is cursit that hangis in the tre; ¹⁴ That amang the hethin the blessing of Abraham ware made in Crist Jesu, that

Gene. xv. b.

Roma. iiiii. a.

Jaco. ii. c.

F. 136 r.

Gene. xii. a.

and xxii. a.

Deut. xxvii.

c.

Abacuk ii. a.

Roma. i. b.

and x. a.

Leui. xviii.

a.

Roma. viii.

a.

Deutro. xxi.

d.

iii. 3. **ye ar endit**: Wy., P., '3e ben endid,' translating *consummamini*, as in Sixt., with codd. Fuld., Parisin., Tolet., Cavensis, and the MSS. of the Alcuin recension generally. But Clem., *consummemini*.

5. **He that gevis**: *Qui ergo tribuit*; Rh., 'He therefore that giveth.'

6. **to richtfulnes**: *ad justitiam*.

8. **seand on fer**: P., 'seynge afer.' Wy., 'purueyinge.' Vg., *Providens*. **iustifys . . . of beleue**: *ex fide justificat*.

10. **al that**: *Quicumque*.

11. **it is opin**: *manifestum est*. Sixt. connects with the next clause, *manifestum est quia*.

12. **of the law**: supplied by P., and underlined.

13. **Bot**: so P., without authority. **and was cursit**: so P. Vg., *factus . . . maledictum*.

14. **ware made**: so P. Wy., 'schulde be maad.' Vg., *fieret*.

we vndirfang the behechtis of spirit throw beleuee.

¹⁵ Brether, I say eftir man, na man despisis the testament of a man that is confermit, or ordanis (a) abone. ✠¹⁶ The behechtis war said to Abraham, and to his seed; he sais nocht, In seedis, as in mony, bot as in aan, And to thi seed, that is Crist. ¹⁷ Bot I say this; the testament confermit of God the law that was made eftir foure hundire and thretty yeris, makis nocht the testament vane to avoid away the beheest (or promitt). ¹⁸ For gif heretage war of the law, it ware nocht now of promitt. Bot God granntit to Abraham throu beheest. ¹⁹ Quhat tharfore the law? It was set for trespassing, till to the seed cum, to quham he had his behecht.

Hebre. ix. c.

Exod. xii. f.
Jud. v. b.
Actis vii. a.
Ro. iii. c.
Roma. v. c.,
vii. b., and
viii. a.

(a) *ordanis* corrected out of *ordanit*.

iii. 15. *eftir man*: *secundum hominem*; Rh., 'according to man.' *na man*, &c.: *tamen hominis confirmatum testamentum nemo spernit, aut superordinat*. Nis., with P., neglects *tamen* (AV., 'Though it be but a man's covenant'), and at first followed the erroneous reading of some MSS. of P., 'ordeyned aboue.' Wy., P., 'ordeyneth aboue.' Rh., 'further disposeth.' AV., 'addeth thereto.'

16. *In seedis*, &c.: so Wy., P., reading *in seminibus*, as in R.; but Vg., *Et seminibus, quasi in multis*. Rh., 'And to seeds, as in many.'

17. *Bot I say this*, &c.: P., 'But Y seie, this testament is confermed of God.' Nis. correctly omits 'is,' but he does not reject Purvey's repetition of 'the testament' later in the verse. *to avoid away*, &c.: *ad evacuandam promissionem*. Nis. copies 'biheest' here and at ver. 18, instead of substituting his usual 'behecht,' adding the gloss '(or promitt)' not in his original.

18. *For gif heretage war*, &c.: *Nam si ex lege hereditas, jam non ex promissione*. Nisbet, as usual, incorporates the verbs supplied by P., but underlined. The Sarum Missal has, *Nam si ex lege esset hereditas*. *promitt*: Wy., P., 'biheeste.'

19. *trespassing*: so Wy., P., reading, with codd. Casinenses, St., Sixt., R., and Sarum Breviary, *transgressionem*. Clem., *transgressiones*. *to quham he*, &c.: *cui promiserat*; P., 'to whom he hadde maad.'

- spirit, ye ar endit in flesch. ⁴ Sa gret thingis ye haue suffrit without cause, gif it be without cause. ⁵ He that gevis to you spirit, and wirkis virtues in you, quhethir of werkis of the law, or of hering of beleue? ⁶ As it is writtin, Abraham beleuet to God, and it was reput to him to richtfulnes. ⁷ And tharfore knaw ye, that thir that ar of beleue, ar the sonnis of Abraham. ⁸ And the scripture seand on fer, that God iustifijs the hethin of beleue, tald to fore to Abraham, that in thee al hethin salbe blessit. ⁹ And tharfore thir that ar of beleue, salbe blessit with faithfull Abraham. ¹⁰ For al that ar of the werkis of the law, ar vndir cursing; for it is writtin, Ilk man is cursit, that abidis nocht in althingis that ar writtin in the buke of the law, to do tha thingis. ¹¹ And that naman is iustifijt in the law before God, it is opin; for a richtfulman leeues of beleue. ¹² Bot the law is nocht of beleue, bot he that dois tha thingis of the law, sal leue in thame. ¹³ Bot Crist aganeboucht vs fra the cursing of the law, and was cursit for vs; for it is writtin, Ilkman is cursit that hangis in the tre; ¹⁴ That amang the hethin the blessing of Abraham ware made in Crist Jesu, that
- Gene. xv. b.
Roma. iii. a.
Jaco. ii. c.
F. 136 r.
Gene. xii. a.
and xxii. a.
Deut. xxvii. c.
Abacuk ii. a.
Roma. i. b.
and x. a.
Leui. xviii. a.
Roma. viii. a.
Deutro. xxi. d.

iii. 3. **ye ar endit**: Wy., P., '3e ben endid,' translating *consummamini*, as in Sixt., with codd. Fuld., Parisin., Tolet., *Cavensis*, and the MSS. of the Alcuin recension generally. But Clem., *consummemini*.

5. **He that gevis**: *Qui ergo tribuit*; Rh., 'He therefore that giveth.'

6. **to richtfulnes**: *ad justitiam*.

8. **seand on fer**: P., 'seynge afer.' Wy., 'purueyinge.' V *Providens*. **iustifijs . . . of beleue**: *ex fide justificat*.

10. **al that**: *Quicumque*.

11. **it is opin**: *manifestum est*. Sixt. clause, *manifestum est quia*.

12. **of the law**: supplied by P., a.

13. **Bot**: so P., without author Vg., *factus . . . maledictum*.

14. **ware made**: so P. V

for al ye ar aan in Crist Jesu. ²⁹ And gif ye ar
 aan in Crist Jesu, than ye ar the sede of Abraham,
 and airis be promissioun.

Joh. xvii. c.

F. 136 v.

Joh. xvii. c.

Ephe. i. b.

Hebre. ii. c.

iiii chap. ✠

Bot I say, als lang tyme as the aire is a litil
 child, he diuersis nathing fra a seruand, quhen he
 is lord of all thingis; ² Bot he is vndir keparis and
 tutouris, till into the tyme determinit of the fader.
³ Sa we, quhen we war litil childere, we seruit vndire
 elementis of the warlde. ⁴ Bot estire that the fulfill-
 ing of tyme com, God send his sonn, made of a
 woman, made vndir the law, ⁵ That he suld agane by
 thame that war vndir the law, that we suld vndir-
 fang the adoptioun of sonnis. ⁶ And for ye ar Goddis
 sonnis, God send his spirit into your hartis, cryand,
 Abba, fader. ⁷ And sa thare is nocht now a seruand,
 bot a sonn; and gif he is a sonn, he is ane aire be
 God. ✠ ⁸ Bot than ye, unknowand Gode, seruit to
 thame that in kynd ware nocht Goddis. ⁹ Bot now

Gene. xlix.
b.Daniel ix. d.
Math. v. b.
Roma. viii.
b.i. Cor. viii.
a.

iii. 29. And gif, &c.: so P., 'And if 3e ben oon in Jhesu Crist';
 but Vg., *Si autem vos Christi*. Wy., 'Forsoth if 3e ben of Crist.'
 Cod. Fuld., *si autem vos unum estis in christo ihesu*. and:
 added by P.

iv. 1. diuersis: *differt*.

2. keparis and tutouris: so P. Wy., 'tutouris and actouris.'
 Vg., *tutoribus et actoribus*. RV., 'guardians and stewards.'

3. Sa we: *Ita et nos*. we seruit: *eramus servientes*.

5. we suld vndirfang: *reciperemus*.

6. Goddis sonnis: so P., adding *Dei* with codd. Cavens., Tolet.,
 St., Sixt., the Sarum Missal and Breviary. Clem., *fili*. his
 spirit: so P., without authority. Vg., *Spiritum filii sui*. Wy.,
 'the spirit of his sone.'

7. and gif, &c.: *Quod si filius: et heres per Deum*. P. inserts
 'he is' twice and neglects *et*.

8. in kynd: *natura*.

Coll. ii. c.

quhen ye haue knowne God, and ar knowne of God, how ar ye turnit agane to the feble and nedy elementis, to the quhilkis ye will agane serue? ¹⁰ Ye tak kepe to dais, and monethis, and tymes, and yeris. ¹¹ Bot I drede you, or perauentur without cause I haue trauallit amang you. ¹² Be ye as I, for I am as ye; brether, I beseke you; ye haue hurt me nathing. ¹³ Bot ye know, that be infirmitee of flesh I haue prechit to you now before; ¹⁴ And ye despisit nocht, nouthir forsuke your temptatioun in my flesh, bot ye resauet me as ane angele of God, as Jesus Crist. ¹⁵ Quhare than is your blessing? for I bere yow witnes, that gif it mycht haue bene done, ye wald haue put out your een, and haue gevin tham to me. ¹⁶ Am I than made ane enemy to you, sayand to yow the suthe? ¹⁷ Thai lufe nocht you wele, bot thai wald exclude you, that ye follow thame. ¹⁸ Bot follow ye the gude euirmaire in gude, and nocht aanly quhen I am present with yow: ¹⁹ My smal childir, quhilkis I bere eftsone, till that Crist be formyt in yow,

Mala. ii. a.

Joh. xvi. c.
I. Cor. iii. c.
F. 137 r.

iv. 9. and ar knowne: so P.; but Vg., *immo cogniti sitis*. Wy., 'zhe, rather 3e ben knowen.' feble and nedy: *infirmi et egeni*; J. Ham. (Fac. Traict., p. 228), 'waik and indigent elements.'

10. Ye tak kepe: *observatis*. Vv. 10, 11: Burne (f. 163), 'I feir leist I haue bestouit my trauel on zou in vain, for ze obserue dayis and zeiris.'

12. for I: *quia et ego*.

13. now before: so Wy., P. Vg., *jampridem*. Rh., 'heretofore.'

14. forsuke: *respuistis*.

15. blessing: *beatitudo*; Rh., 'blessedness.' RV., 'that gratulation of yourselves.' ye wald haue put out: *eruissetis*. Rh., 'plucked out.'

17. follow: *amulemini*.

19. quhilkis I bere eftsone: *quos iterum parturio*. Abp. Ham. (p. 79), 'My litil children of quhom I travel in byrth agane, quhil Christ be formit and fassionit in yow.'

²⁰ And I wald now be at you, and change my voce, for I am confonndit amang you. ²¹ Say to me, ye

that wilbe vndir the law, haue ye nocht red the law? ✠ ²² For it is writtin, that Abraham had ii

Gene. xvi.
d., xxi. a.

sonnis, aan of a seruand, and aan of a fre woman.

²³ Bot he that was of the seruand, was born eftir the flesch; bot he that was of the fre woman, be repro-

Roma. ix. a.

missioun. ²⁴ The quhilk thingis ar said be ane vthir

vndirstanding. For thir ar twa testamentis; aane in

the hill of Synay, generand into seruage, quhilk is

Agar. ²⁵ For Synay is ane hill that is in Arabie,

quhilk hill is ioynit to it that is now Jerusalem, and

Apo. xxi. a.

seruis with hir childir. ²⁶ Bot that Jerusalem that is

Esaie liiii. d.

abone, is fre, quhilk is oure moder. ²⁷ For it is

writtin, Be glaid, thou barane, that beris nocht, brek

out and cry, that bringis furth na childir; for mony

sonnis ar of hir that is left of hir husband, mare than

of hir that has ane husband. ²⁸ Bot, brether, we ar

sonnis of promissioun eftire Isaac; ²⁹ Bot now as this

Gene.
xxxvii. g.

that was born eftire the flesch persewit him that

was (a) eftire the spirit, sa now. ³⁰ Bot quhat sais the

Gene. xxi. b.

scripture? Cast out the seruand and hir sonn, for

(a) After *was*, *born* deleted.

iv. 20. *at you*: *apud vos*; Rh., 'with you.' for I am con-
fonndit amang you: *quoniam confunder in vobis*; RV., 'for
I am perplexed about you.'

23. *that was of the seruand*: *qui de ancilla*, and so again in
this verse.

24. *be ane vthir vndirstanding*: so P. Vg., *per allegoriam*.
Wy., 'by allegorie, or goostly vndirstondinge.'

25. *is ioynit to it*: so Wy., P., expressing the traditional
meaning of the Vg., *conjunctus est ei* (=borders on), as found in
the fathers generally. Rh., 'hath affinity to.' AV., 'answereth to.'

27. *mony sonnis . . . mare than*: *multi filii . . . magis
quam*; a faithful following of the Hebrew idiom through the
Greek; not kept in AV., 'many more children.'

29. *Bot now as this*: so P. Vg., *Sed quomodo tunc is*. Wy.,
'but how thanne he.' *sa now*: *ita et nunc*.

the sonn of the seruand sall nocht be aire with the sonn of the fre wif. ⁸¹ And sa, brether, we ar nocht sonnys of the seruand, bot of the fre wijf, be quhilk fredom Crist has made vs free. ¶

The v chapture.

Stand ye tharfore, and will ye nocht eftsone be haldin
 Esaie ix. a. in the yok of seruage. ² Lo ! I Paule say to you, that
 Actis xv. c. gif ye be circumcidit, Crist sall na thing proffite to
 you. ³ And I witnes eftsone to ilkman that circum-
 cidis him self, that he is dettour of all the law to
 be done. ⁴ And ye ar avoidit away fra Crist, and
 ye that ar iustijft in the law, ye haue fallin away
 fra grace. ⁵ For we throw the spirit of beleue abides
 Gall. vi. b. the hope of richtuisnes. ⁶ For in Crist Jesu nouthir
 circumcisioun is ony thing worth, nouthir prepucie, bot
 i. Cor. xiii. the beleue that wirkis be charitee. ⁷ Ye rann wele ;
 a. Gall. iii. a. quha lettit you that ye obeyit nocht to treuth ?
 F. 137 v. ⁸ Consent ye to naman, for this connsale is nocht of

iv. 31. **be quhilk fredom** : Nis., with Wy., P., follows the collocation of the Vulgate here, but cod. Amiat. and the old Latin MSS. mostly join the clause to the next verse, as in AV.

v. 1. **tharfore** : so Wy., P., but not in Vg. Ambrosiaster and Victorinus read *ergo*. **be haldin** : *contineri* ; Wy., 'be to gidere holdun.'

3. **of all the law to be done** : *universæ legis faciendæ*.

4. **ye ar avoidit away** : *Evacuati estis*. **and ye** : so P. ; but Vg. *qui* connected with the previous clause, as in Rh., 'You are evacuated from Christ, that are justified in the Law.'

5. **of beleue** : *ex fide*.

6. **For in Crist**, &c. : Burne (f. 2), 'And in Iesus Christ nather circuncision, nather the fores kyn or gentelisme auaillis onie thing, bot faith quhilk producis gude varkis be cheritie.' Gau (p. 107), 'Faith virkis throw lwiff.'

8. **Consent ye to naman** : so Wy., P., reading, with Victorinus, St., Sixt., *nemini consenseritis*, which is not in Clem. or the Greek, but is found in two MSS. of the Milan recension and often in later MSS. **for** : so P. ; but Wy., 'forsoth'—both apparently without authority.

him that has callit you. ⁹ A litil sourdauch corruptis all the gobet. ✠¹⁰ I traist on you in our Lord, that ye sal vndirstand nane vthir thing. And quha that trubilis you, sal bere dome, quha euir he be. ¹¹ And, brether, gif I preche yit circumcisioun, quhat suffir I yit persecutioun? than the sclandir of the croce is voidit. ¹² I wald that thai war cuttit away, that distrubilis you. ¹³ For, brether, ye ar callit in to fredom; aanly geve ye nocht fredom into occasioun of flesch, bot be charitee of spirit serue ye togiddir. ¹⁴ For euiry law is fulfillit in aa word, Thou sal lufe thi nechbour as thi self. ¹⁵ And gif ye bite, and ete ilk vthir, se ye, that ye be nocht wastit ilk fra vthir. ✠ ✠¹⁶ And I say to you in Crist, walk ye in spirit, and ye sal nocht performe the (a) desires of the flesch. ¹⁷ For the flesch couatis agane the spirit, and the spirit agane the flesch; for thir ar aduersaries togiddir, that ye do nocht althingis that ye will.

i. Cor. v. a.

Jere. xxiii.
Ezechiel iii.

Roma. xiii.

a.
i. Cor. viii. a.Leui. xix. e.
Math. xix. c.
and xxii. d.Roma. xiii.
b.

i. Peter ii. b.

(a) After *the*, *werkis* deleted.

v. 8. **has callit**: so P., 'hath clepid'; Wy., 'clepide,' reading *vocavit*, as in S. Jerome's commentary and Victorinus. Vg., *vocat*. R. has *vocavit* written above *vocat*.

9. **corruptis**: Wy., 'corumpith'; but P., 'apeirith,' as at i. Cor. v. 6.

10. **on you**: *in vobis*. Wy., 'of you,' reading, with R., *de vobis*. RV., 'to you-ward.' **in our Lord**: so P.; but Vg., *in Domino*. Wy., 'in the Lord.' **vndirstand**: *sapietis*. Rh., 'will be of no other mind.'

11. **quhat**: *quid*. **is voidit**: *evacuatum est*.

12. **I wald**, &c.: *Utinam et abscindantur*. Nis., with P., neglects *et*, which is omitted in codd. Fuld., Regin., and R.

13. **callit**: Wy., P., 'clepid.' **togiddir**: *invicem*. Nis. makes 'serue ye togiddir' an independent sentence.

15. **ilk fra vthir**: *ab invicem*.

16. **to you in Crist**: P., 'you in Crist.' Wy., 'in Crist.' St., Sixt. add *in Christo*. No authority for 'to you.'

17. **couatis**: *concupiscit*. **ar aduersaries togiddir**: *sibi invicem adversantur*. **that ye do**, &c.: *ut non quaecumque vultis, illa faciatis*; Rh., 'that not what things soever you will,

- 18 That gif ye be led be spirit, ye ar nocht vndir
 i. Thi. v. c. the law. 19 And the werkis of the flesch ar opin,
 quhilkis ar fornicatioun, vnclennes, vnchastitee, licherie,
 i. Cor. xi. c. 20 Seruice of fals goddis, wichecraftis, enimiteis, stryv-
 ingis, jndignatiounns, jres, chidingis, dissensiouns, sectis,
 21 Jnyvis, manslauchtris, drunkennessis, vnmesurable et-
 i. Cor. vi. b. ingis, and thingis like to thir, quhilkis I say to you,
 Ephe. v. a. as I haue tald you before, for thai that dois sic
 Apoc. xxii. thingis sal nocht haue the kingdom of God. 22 Bot
 C Ephe. v. b. the fruit of the spirit is charitee, joy, pece, pacience,
 lang abiding, benignitee, gudnes, 23 Myldnes, faith,
 i. Thi. i. b. temperance, continence, chastitee; agane sic thingis
 Roma. xiii. b. is na law. 24 And thai that ar of Crist, haue crucifijt
 i. Pet. ii. b. thare flesch with vices and couatingis. ✠ ✠ 25 Gif we

these you do.' Abp. Ham. (p. 193), 'The flesch covettis agane the spreit and the spreit aganis the flesche, thir ar contrary ane to ane uthir, sa that ye can nocht do that quhilke ye wald do.'

v. 18. **That gif**: *Quod si*.

19. **opin**: *Manifesta*.

20. **wichecraftis**: *veneficia*; Wy., 'doyngis of venym.' **chidingis**: *rixa*; Rh., 'brawls.'

21. **vnmesurable etingis**: *comessationes*. **I say . . . I haue tald**: so P. Vg., *prædico . . . prædixi*. **for thai**: *quoniam qui*; Rh., 'that they.' Vv. 19-21: Abp. Ham. (p. 93), 'The deidis of the flesche ar manifest quhilke ar thir, fornicatioun, unclenes, wantonnes, ydolatrie, witchecraft, hettred, contentioun, emulatioun, wraith, strif, seditioun, sectis or hereseis, invye, murther, drounkinnes, gluttony and siclik, of the quhilke I tell yow before as I haif tald yow in tyme bygane, that thai quhilke dois siclike deidis sall nocht obtene and get the kingdome of God.'

22. **lang abiding**: the order of Vg. is, *benignitas, bonitas, longanimitas*, which is followed by Wy. Nis., through P., agrees with codd. Amiat., Fuld., Paris.

23. **temperance**: *modestia*.

24. **And thai**, &c.: Abp. Ham. (p. 119), 'Quha is the servandis of Christ, thai have crucifie thair flesche togidder with the vyce and concupiscence thairrof.' Burne (f. 4), 'thay quha pertenis to Christ, hes crucefeit the flesch with the concupiscencis thairrof.' Sixt. ends ch. v. here.

leeue be spirit, walk we be spirit; ²⁶ Be we nocht made couatous of vanglorie, sterand ilk vthir to greef, or havand jnv y ilk at vther.

The vi chapture.

Brethir, gif ony be occupijt in ony gilt, ye that ar spirituale, informe ye sic aan in spirit of softnes, behaldand thi self, that thou be nocht temptit. ² Ilk bere ye vtheris chargis, and sa ye sall fulfill the law of Crist. ³ For quha that trowis that he be oucht, quhen he is nocht, he begiles him self. ⁴ Bot ilkman preue his awn werk, and sa he sall haue glorie in him self, and nocht in ane vthir. ⁵ For ilkman sal bere his awn charge. ¶ ⁶ He that is taucht be word, comoun he with him that techis him in al gudis. ⁷ Will ye nocht err, God is nocht scornit; ⁸ For tha thingis that a man sawis, tha thingis he sal schere. For he that sawis in flesch, of the flesch he sal schere corruptioun; bot he that sawis in spirit, of the spirit he sal schere euirlasting lijf. ⁹ And doand gude failye we nocht; for in his tyme we sal schere, nocht failyeand. ¹⁰ Tharfore quhile we haue tyme, wirk we

F. 138 r.
Joh. xiii. b.
Roma. xv. c.

Roma. xiiii.
b. ande xv.
d.

i. Cor. ix. b.
Luc. xvi. d.

ii. Tessa. iii.
b.

v. 25. walk we, &c. : *spiritu et ambulemus*; Wy., 'by spirit and walke we.'

26. sterand ilk vthir to greef : *invicem provocantes*; Wy., 'to gidere stiringe to wraththe.' P., 'stiryng ech othere to wraththe.'

vi. 1. gif : *et si*. occupijt : so P. Vg., *præoccupatus*. Wy., 'bifore occupied.' that thou . . . nocht : *ne et tu*.

2. chargis : *onera*. Gau (p. 58), 'beir ane oders bwrldine and fulfil the law and command of Christ.'

3. For quha that : *Nam si quis*.

4. in him self : *in semetipso tantum*; Wy., 'oonly in hym silf.'

6. comoun he : *Communicet autem is*. Abp. Ham. (p. 80), 'Lat him that is techit in the worde minister to him quhilk techis him in all gude thingis.'

8. tha thingis he sal schere : *hæc et metet*. Wy., P., 'repe.' in flesch : *in carne sua*. Nis. omits 'his,' with one MS. of Purvey. he sal schere : *et metet*.

- i. Thi. v. a. gude to almen; bot maast to thame that ar haamly of the faith. ¹¹Se ye, quhat maner lettris I haue writtin to you with my awne hand. ¹²For quha euir
- i. Cor. xvi. c. will pleise in the flesch, this constrenyeis you to be circumcidit, aanly that thai suffir nocht the persecutioun of Cristis croce. ¹³For nowthir thai that ar circumcidit kepis the law; bot thai will that ye be circumcidit, that thai haue glorie in your flesch. ¹⁴Bot fer be it fra me to haue glorie, bot in the croce of our Lord Jesu Crist, be quham the warld is crucifijt to me, and I to the warld. ¹⁵For in Jesu Crist nouthir circumcisioun is ony thing worth, nore prepucie, bot a new creature. ¹⁶And quha euir followis this reule, pece on thame, and mercy, and on Israel of God.
- Gall. v. a.
Psal. cxliiii.
a.
- ii. Cor. iii.
b. ¹⁷And her eftir naman be havy to me; for I bere in my body the taknis of our Lord Jesu Crist. ¹⁸The grace of our Lord Jesu Crist be with your spirit, brether. Amen.

Sent fra Rome.

vi. 10. to thame that ar haamly: so P. Vg., *ad domesticos*. Wy., 'to the houshold meyne.' Rh., 'to the domesticals.'

14. Bot fer, &c.: J. Ham. (Fac. Traict., last page), 'God forbid that I glore in ony thing bot in the croce of our lord Iesus Christ.'

17. And: added by P., without authority. havy: *molestus*. taknis: *stigmata*. our Lord Jesu Crist: *domini Jesu*; R., *domini nostri ihesu*.

The colophon, 'Sent fra Rome,' is not in any MS. of Wy. or P. Tyndal, 'Vnto the Galathyans written from Rome.'

THE PROLOUGE. (a)

EPHESIANIS ar of Asie. Thir, quhen thai had
resauet the word of treuth, abade stedfastlie in the
faith. The apostile praisis thame, writand to thaim fra
Rome, out of presonn, be Titicus the deken.

To the Ephesians.

The first chapture.

PAULE, the apostile of Jesu Crist, be the will of
God, to all sanctis that ar at Ephesie, and to
the faithful men in Jesu Crist, ² Grace be to you,
and pece of God, our fader, and of our Lord Jesu
Crist. ³ Blessit be God and the fader of our Lord
Jesu Crist, that has blessit vs in al spirituale blessing
in heuenlie thingis in Crist, ⁴ As he has chosen vs
in him self befor the making of the warlde, that we
be haly, and without wem in his sicht in charitee.
⁵ Quhilk has before ordanit vs in to adoptioun of sonnis
be Jesu Crist in to him, be the purpos of his will,

ii. Cor. i. a.
Gal. i. a.
F. 138 v.
i. Pet. i. a.
Joh. xv. b.
ii. Thimo. i. b.

(a) The Prolounge from Purvey is in Codex Amiatinus as follows: 'Ephesi sunt Asiani. Hi accepto verbo veritatis persteterunt in fide. Hos conlaudat apostolus, scribens eis a Roma de carcere per Tychicum diaconum.'

1. 2. our Lord : so P. Vg., *Domino*.

3. in heuenlie thingis : *in caelestibus* ; AV., 'in heavenly places.'

4. without wem : *immaculati*. Abp. Ham. (p. 236), 'God the eternal father hes chosin us in Christ Jesu before the beginning of the warld.'

5. be the purpos : *secundum propositum*.

Math. iii. b. ⁶In to louyng of the glorie of his grace; in quhilk
 ande xvii. a. he has glorifijt vs in his dereworthe sonn. ⁷In
 Coll. i. b. quham we haue redemptioun be his blude, forgeue-
 Hebre. i. a. nes of synnis, eftir the richessis of his grace, ⁸That
 aboundit gretly in vs in al wisdom and prudence,
 Coll. i. c. ⁹To mak knawn to vs the sacrait (a) of his will, be
 the gude plesance of him; the quhilk sacrait (a) he
 Gall. iii. a. purposit in him ¹⁰In the dispensatioun of the plentee
 of tymes to instore al thingis in Crist, quhilkis ar in
 Ro. viii. heuenis, and quhilk ar in erd, in him. ¹¹In quham
 we ar callit be sort (or hap), before ordanit be the
 purpos of him that wirkis all thingis be the connsale
 of his will; ¹²That we be into the louyng of his
 glorie, we that haue before hopit in Crist. ¹³In
 Roma. viii. quham alsa ye war callit, quhen ye herd the word
 d.

(a) *sacrait* corrected out of *sacrament*.

i. 6. *louyng*: *laudem*; Wy., P., 'heriying.'

8. *aboundit gretly*: *superabundauit*.

9. *sacrait*: *sacramentum*. Wy., P., 'sacrament'; and so written at first here and at iii. 3 by Nis., but altered. See v. 32. Victorinus, Ambrosiaster, Sedulius, and S. Jerome's commentary attest a reading, *mysterium*, and cod. Boern. has *mysterium aut sacramentum*, cod. Augiensis, *misterium*. Tyndal, 'mistry.' be the gude plesance, &c.: *secundum beneplacitum eius, quod proposuit in eo*; but P., 'bi the good plesance of hym: the which sacrament,' &c., spoiling the sense. Nis., or another, substitutes 'sacrait,' as before.

10. *of the plentee*: *plenitudinis*; Wy., P., 'of plente.' *instore*: *instaurare*. Rh., 'perfect.'

11. *In quham we*: *In quo etiam et nos*. St., Hent. omit *et*; codd. Amiat., Fuld., Tolet., *et nos*; codd. Boern., Claromont. read, *in quo et vocati sumus*. be sort (or hap): Wy., 'by sorte, or grace.' P., 'bi sort.' before ordanit: *prædestinati*. Abp. Ham. (p. 38), 'He wourkis al thingis according to the counsel of his awin will.'

12. *into the louyng*: *in laudem*.

13. *war callit*: P., 'weren clepid.' Wy., 'resceyueden the gospel of 3oure heelthe.' In Vg., as in the Greek, there is no verb, and the construction is suspended. Attempts at mending it are the omission of the second *in quo et* by Ambros. and of *in quo et credentes* by cod. Boern.

of treuth, the euangele of your heill, in quham ye beleuand ar merkit with the Haligaast of promissioun,

ii. Cor. i. c.
ande v. a.
Ephe. iii. c.

¹⁴ Quhilk is the erlis of our heretage, into the redemptioun of purchasing, into louyng of his glorie.

¹⁵ Tharfor I herand your faith, that is in Crist Jesu, and the lufe into al sanctis, ¹⁶ Cesse nocht to do thankings for you, making mynd of you in my prayers;

Phi. i. b.
Collo. i. a.
ii. Tessa. i. b.

¹⁷ That God of oure Lord Jesu Crist, the fader of glorie, geue to you the spirit of wisdom and of reuelatioun, into the knawing of him; ¹⁸ And the eene of your hart lichtnit, that ye wit, quhilk is the hope of his calling, and quhilk ar the richessis of the glorie of his heretage in sanctis; ¹⁹ And quhilk is the excellent gretnes of his virtu in to vs that haue beleuet, be the wirking of the mycht of his virtue,

²⁰ Quhilk he wroucht in Crist, raasing him fra deid, and setting him on his richthalf in heuenlie thingis,

Psal. cix. a.
Dani. x. b.

²¹ Abone ilk principate, and potestate, and virtue, and dominioun, and abone ilk name that is namet, (a)

F. 139 r.

(a) Before *namet*, *namy* deleted.

i. 13. in quham ye beleuand: so P. Vg., *in quo et credentes*, but codd. Amiat., Claromont. omit *et*. ar merkit: *signati estis*.

14. erlis: *pignus*; P., 'ernes.' Wy., 'wed, or cernes.' purchasing: *acquisitionis*; RV., 'God's own possession.' louyng: *laudem*.

15. Tharfor I: *Propterea et ego*; P., 'Therfor and Y.' in Crist Jesu: so Wy., P., reading, with St., Sixt., *in Christo Jesu*; but Clem., with codd. Fuld., Tolet., *in Domino Jesu*. Victorinus, *in Domino Jesu Christo*.

17. into the knawing: so Wy., P., reading, with St., cod. Tolet., and R., *in agnitionem*. Vg., *in agnitione*.

19. vertu: *virtutis*. Rh., 'power.' that haue beleuet: so Wy., P., reading, with codd. Amiat., Fuld., Tolet., Demidovianus, *credidimus*. Vg., *credimus*.

20. setting him: *constituens*. P. supplies 'him.' Abp. Ham. (p. 163), 'God the father almychty hes set Jesus our salviour at his rycht hand in hevinly thingis, abone all the principattis, potestatis, vertewis and dominationis, . . . and also abone all uther creatouris that may be namit, nocht only in this warld, bot also in the warld to cum.'

Psal. viii. b.
Ephe. iii. b.
ande v. c.
Collo. i. b.

nocht aanly in this warld, bot alsa in the warld to cummand; ²² And made althingis subiect vndir his feet, and gaue to him to be hede our al the kirk, ²³ That is the body of him, and the plentee of him, quhilk is al thingis in al thingis fulfillit.

The ii chaptur.

Collo. i. b.
ande ii. b.

And quhen ye war deid in your giltis and synnis, ² In quhilk ye wandrit sum tyme eftire the cours of this warld, eftire the prince of the powere of this aere, of the spirit that wirkis now in to the sonnis of vnbeleue; ³ In quhilk alsa we al leuit sum tyme in the desires of oure flesch, doand the willis of the flesch and of the thouchtis, and we war [†] be kynd the sonnis of jre, as vthir men; ⁴ Bot God,

† Be kynd
the sonnes.)
Thocht
Christ com-
mendis to us
the jnnocens
and meik-

Coll. iii. a.

i. 22. gaue to him to be hede: *ipsum dedit caput.*

23. plentee: *plenitudo.* quhilk is, &c.: *qui omnia in omnibus adimpletur*; Rh., 'the fulness of him which is filled all in all.' AV., 'the fulness of him that filleth all in all.' Vv. 20-23: Gau (p. 49), 'god hes rasit vp Iesum christum of deid and hes set hime at his richt hand in the heuine ower al kingdome and power and hes giffine hime pouer and lordschip ower al thing quhilk is or cane be namit notht alanerlie in this vardil, bot alsua in the vardil to cum. And hes subiect al thing onder his feit and hes maid hime heid ower al thing to the halie kirk [reading *supra omnia Ecclesie*, as in cod. Amiat.] quhilk is his body and he fulfillis al thing in al creaturs.' Abp. Ham. (p. 171), 'God the father eternal hais ordanit Christ to be heid our all the kirk, quhilk is his body.'

ii. 2. wandrit: so Wy., P. Vg., *ambulastis*. Vv. 1, 2: Abp. Ham. (p. 256), 'God hes quicknit yow [adding, with St., Sixt., *convivificavit* from ver. 5] quhen ye wer dede throw trespas and synnis, quhairin in tyme bygane, ye yeid according to the course of this warld, eftir the prince that rewlis in this aer quhilk is ane spreit that now workis in the childer of unbeleif.'

3. willis: so P., reading *voluntates* with codd. Boern., Demidov., and S. Jerome's commentary. Cod. Fuld. and other MSS. have *voluptates*. Vg., *voluntatem*. Wy., 'wille.' be kynd: *natura*. jre: Wy., P., 'wraththe.' Abp. Ham. (p. 186), 'In our natural and first nativitie we war al borne the sonnis of wrath as utheris ar.' Burne (f. 10), 've ar al borne the sonnis of vraith.'

ness of child-
dyr, Math.
xviii., ande
thocht Sanct
Paul walde
half ws to
be lik childer
concernyng
malicious-
ness, 1. Cor.
xiii., yit do
not thir
place deny
the generall
infectioun of
originall
synn, quhair-
vnto we war
al subdewit
be nature,
Roma. v.,
nothir auld
nor yowng
ar exceptit.

that is riche in mercy, for his ful mekile charitee in quhilk he luvit vs, ⁵ Ye, quhen we war deid in synnis, quiknyt vs to giddire in Crist, be quhais grace ye ar savit, ⁶ And agane raasit to giddir, and made to giddire to sit in heuenlie thingis in Crist Jesu; ⁷ That he suld schaw in the warldis abone cummyng the plenteouse richessis of his grace in gudeness on vs in Crist Jesu. ⁸ For be grace ye ar saluit be faith, and this nocht of you; for it is the gift of God, ⁹ Nocht of werkis, that naman haue glorie. ¹⁰ For we ar the making of him, made of nocht in Crist Jesu, in gude werkis, quhilk God has ordanit, that we ga in to thame. ¹¹ For quhilk thing be ye myndfull, that sumtyme ye war hethin in (a) flesh, quhilk war said prepucie, fra that that is said circumcisioun made be hand in flesh; ¹² And ye war in that tyme without Crist, alienit fra the leving of Israel, and gestis of testamentis, nocht hauing hope of promis-

Esaie xxv. b.
Actis xv. b.

Titum ii. b.

Phi. iii. a.
Coll. ii. b.

(a) *in* added above.

ii. 5. Ye: *et*; P., '3he.' quiknyt vs to giddire: *convivificavit nos*.

6. agane raasit to giddir: *conresuscitavit*. to giddire to sit: *consedere*.

7. abone cummyng: *supervenientibus*.

10. the making of him: *Ipsius . . . factura*. has ordanit, that we ga in to thame: *præparavit ut in illis ambulemus*; but P., 'hath ordeyned that we go in tho *werkis*.'

11. ye war hethin: so P., reading, with Hent., Sixt., *vos eratis Gentes*; but Wy., '3e that weren hethene,' with St., cod. Fuld., R., *vos qui eratis Gentes*, which has the support of Victorinus, Ambros., *qui aliquando eratis gentes*, and Pelagius, *quod aliquando vos qui gentes eratis*. Clem., with codd. Amiat., Tolet., *vos Gentes*. war said: so Wy., P., translating *dicebamini* as in cod. Demidov., St., Hent., Sixt.; but Clem., *dicimini*. Cod. Boern., *dicimini aut dicebamini*.

12. And ye war: so P.; Wy., 'that weren'—both reading, with St., Hent., Sixt., codd. Fuld., Tolet., *Qui eratis*. Clem., *Quia eratis*. Ambros., Jerome, *Quoniam eratis*. leving: *conversatione*. gestis of testamentis: so P. Wy., 'herborid men, or gestis of testamentis.' Vg., *hospites testamentorum*. Rh., 'strangers of the testaments.' AV., 'strangers from the covenants of promise.'

Roma. xv. b. sioun, and without God in this world. ¹³ Bot now in Crist Jesu ye that war sum tyme ferr, ar made neire in the blude of Crist; ¹⁴ For he is oure pece, that made baith aan, and vnbindand the myddil wall of a wall without mortar, enemyteis in his flesch; ¹⁵ † And avoidit the law of mandementis be domes, that he mak ij in to him self in to a new man, makand pece, ¹⁶ To reconsale bathe in aa body to God be the croce, slaand the enemyteis in him self. ¹⁷ And he cummand prechit pece to you that war ferr, and pece to thame that war neire; ¹⁸ For be him we baithe haue nere cummyng in aa spirit to the fader. ✠ ¹⁹ Tharfor now ye ar nocht gestis and strangeris, bot ye ar citizenis of sanctis, and houshald menyne of God; ²⁰ Abone biggit on the fonndment of apostilis and prophetis, vpone that heichest conye staan, Crist Jesu; ²¹ In quham ilk bigging made waxis in to ane halie tempile in the Lord. ²² In quham alsa be ye biggit to giddir in to the habitacle of God, in the Haligaast. ✠

F. 139 v.
Esaie x. b.
Luc. ii. b.
Collo. i. b.

Esaie lvii. c.
Luc. ii. b.
Joh. xv. b.

i. Cor. iii. b.
i. Peter ii. a.

[† And avoidit.)
.....
a causs of hatred betuix the Jewes and the heythen, for be the law wald the Jewes be better than the heythen. Bot now that they baith haif anne spret throu Christ without the law, the hatred hes anne end, and the ane is ewin as the other in Christ.

ii. 14. of a wall without mortar : so P. Vg., *maceria*. Comp. *Mammotrectus*, 'Macerie·i·muri sine cemento.' Wy., 'of a long wal.' Comp. *Johannes Januensis*, *Catholicon*, 'Macerie dicuntur longi parietes quibus vinee vel aliud clauduntur.' Rh., 'of the partition.'

15. And avoidit : *evacuans*. be domes : *decretis*. in to him self : *in semetipso* ; P., 'in hym silf.'

16. To reconsale : so P. ; Wy., 'that he reconcile'—both reading, with St. and cod. Tolet., *Ut reconciliet*. Vg., *Et reconciliet*. Cod. Boern., *et vt reconciliet*.

19. houshald menyne : *domestici*.

20. Abone biggit : *Superædificati*. vpone, &c. : following Purvey's strange rendering of the ablative absolute. Wy., 'bi that hizeste corner stoon.' Rh., 'Jesus Christ himself being the highest corner stoon.'

22. be ye biggit to giddir : *coedificamini*. in the Haligaast : reading, with St., Hent., Sixt., and the Sarum Missal, *in Spiritu sancto*. Clem. omits *sancto*.

The iij chapture.

For the grace of this thing I Paule, the bundin in Crist Jesu, for you hethin men, ² Gif neuirtheles ye haue herd the dispensatioun of Goddis grace, that is gevin to me in you. ³ For be reuelatioun the sacrait (a) is made knowne to me, as I abone wrate in schort thing, ⁴ As ye may rede and vndirstand my prudence in the mynisterie of Crist. ⁵ Quhilk was nocht knowne to vthir generatiouns to the sonnis of men, as it is now schewit to his hali apostilis, and prophetis in the spirit, ⁶ That hethin men ar togiddire airis, and of aa body, and parttakaris togiddir of his behecht in Crist Jesu be the euangele; ⁷ Quhais mynistere I am made, be the gift of Goddis grace,

Actis xxi. d.

Actis xliii. a.
and xxii. b.(a) *sacrait* corrected out of *sacrament*.

iii. 1. the bundin in Crist Jesu: *vinctus Christi Jesu*. P., 'the boundun of Crist Jhesu,' and similarly Wy.

2. in you: *in vobis*; but Rh., with the Greek, 'toward you.'

3. sacrait: *sacramentum*; Wy., P., 'sacrament,' and so in ver. 9. Tyndal, 'mystery.' is made knowne: *notum . . . factum est*.

4. As ye may rede and vndirstand: *Prout potestis legentes intelligere*. mynisterie: reading *ministerio* with St., and cod. Tolet., Pelagius; but Vg., *mysterio*. Cod. Boern., *sacramento*. Most MSS. of P. have 'mynysterie,' but MS. A., 'mysterie'; while Wy. generally has 'mysterie,' but one MS. 'mynysterie.' Vv. 2-5: Burne (f. 158), 'ze haue hard of the dispensatione of the grace of God, quhilk vas geuin to me for zour caus, becaus be ane reuelatione he maid the mysterie knauin to me (as I vrait in feu vordis befor, of the quhilk, quhen ze reid thame, ze may vndirstand my knaulede in the mysterie of Christ) quhilk in vther aiges vas nocht knauin to the sonis of men.'

6. togiddire airis: *coheredes*; Wy., P., 'euen eiris.' of aa body: *concorporales*. parttakaris togiddir: *comparticipes*; P., 'parteneris togidere.' Wy., 'to gidere parceneris.' Rh., 'coheirs and concorporate and comparticipant.' behecht: Wy., P., 'biheest.'

7. be: *secundum*; and so again in this verse.

- i. Cor. xv. a. quhilk is gevin to me be the wirking of his vertue.
⁸To me, leest of al sanctis, this grace is gevin to
 Collo. ii. c. of Crist; ⁹And to lichtin al men, quhilk is the
 dispensatioun of sacrait (*a*) hid fra warldis in God,
 that made al thingis of nocht; ¹⁰That the mony-
 fold wisdom of God be knowne to princis and pot-
 estatis in heuenlie thingis be the kirk, ¹¹Be the
 before ordinance of warldis, quhilk he made in Crist
 F. 140 r. Jesu our Lord. ¹²In quham we haue traist and
 nere cummyng, in confidence be faith of him.
 Phi. i. b. ✠ ¹³For quhilk thing I ask, that ye failye nocht
 i. Tessa. iii. in my tribulatiounns for you, quhilk is your glorie.
 a. Collo. i. c. ¹⁴For grace of this thing I bow my kneis to the
 fader of our Lord Jesu Crist, ¹⁵Of quham ilk
 faderhede in heuenis and in erd is namet, ¹⁶That
 he geve to you, eftire the richessis of his glorie, virtue
 to be strenthit be his spirit in the innerman, ¹⁷That
 Crist duelle be faith in your hartis; that ye rutit
 and groundit in charitee, ¹⁸May comprehend with al
 sanctis, quhilk is the breed, and the lenthe, and the
 heichnes, and the deepnes; ¹⁹Alsa to wit the cher-
 itee of Crist, mare excellent than science, that ye

(*a*) *sacrait*, MS. blotted; possibly *sacraitis*.

iii. 10. **monyfald**: P., 'myche fold.' Wy., 'mochefold.'
princis: so Wy., P., reading, with St., Hent., codd. Amiat.,
 Fuld., Boern., *principibus*. Clem., *principatibus*. **in heuenlie**
thingis: *in celestibus*; Rh., 'in celestials.' AV., 'in heavenly
 places.'

11. **before ordinance**: *præfinitionem*.

12. **confidence**: *confidentia*. Wy., 'trustnyng'; P., 'tristenyng.'
 Usually 'traisting' in Nis., as at 2 Cor. i. 15.

16. **That he geve . . . virtue**: so Wy., P., reading, with St.,
 Sixt., *virtutem*; but Vg., *virtute*. **in the innerman**: so Wy.,
 P., reading, with St., Hent., Sixt., cod. Amiat., the Sarum Missal,
in interiore homine. Clem., *in interiore hominem*.

18. **May**: *possitis*.

19. **to wit**: *Scire*.

be fulfillit in al the plentee of Gode. ²⁰ And to him that is mychtj to do al thingis mare plenteuslie than we ask or vndirstand, be the virtue that wirkis in vs, ²¹ To him be glorie in the kirk, and in Crist Jesu, in to all the generatiounns of the warlde of warldis. Amen. ¶

iiii chap.

✠ Tharfor I bundin for the Lord beseke you, that ye gang worthilie in the calling, in quhilk ye ar callit, ² With al meeknes and myldnes, with pacience supporting ilk vthir in charitee, ³ Besy to kepe vnitee of spirit in the band of pece. ⁴ Aa body and aa spirit, as ye ar callit into aan hope of your calling; ⁵ Aa Lord, aa faith, aa baptyme, ⁶ Aa God and fader of alle, quhilk is abone almen, and be al thingis, and in vs all. ¶ ✠ ⁷ Bot to ilk of vs grace is gevin be the mesure of the geving (a) of Crist; ⁸ For quhilk thing he sais, He ascendand on hie, ledde captiuitee captiue, he gave giftis to

Gene. xvii.
2.
i. Cor. vii. b.
Phil. i. d.
Coll. i. a.
i. Tessa. iiiii.
a.

Roma. xii. a.
i. Cor. xii. a.

Joh. iii. e.

(a) *geving* written above *giftis* deleted.

iii. 19. **in al the plentee** : *in omnem plenitudinem* ; Rh., 'unto.'
iv. 1. **gang** : Wy., P., 'walke.' Vg., *ambuletis*. **in quhilk** :
qua. AV., 'wherewith.' **calling** . . . **callit** : Wy., P., 'clep-
yng . . . clepid' ; and so in ver. 4.

3. **Besy** : *Solliciti*.

5. **aa faith** : Abp. Ham. (p. 171), 'Thair is bot ane faith.'

8. **ascendand** : P., 'stiyng'; so 'ascendit,' vv. 9, 10, for Purvey's 'stiede.' **captiuitee captiue** : Wy., P., 'caitifte caitif.' Hampole (p. 234), 'Thou steghe in till heghe, thou toke the caytifte : thou toke giftes in men.' Surtees Psalter (p. 197)—

'Pou stegh in heght, toke wrecchednesse,
Name giftes in men mare and lesse.'

J. Ham. (Cath. Traict., sig T, ij. v.), 'ascending to the heich place he hes led captiuite captiue, and geuin giftis to men.' Gau (p. 49), 'he is passit vp to heicht and twik the presoners with hime And hes gifne giftis to men.'

Psal. lxvii. c. men. ⁹ Bot quhat is it, that he ascendit vp, bot
Esaie xlv. also that he com doun first into the lawere partis
Joh. iii. b. of the erd? ¹⁰ He it is that com doun, and that
ascendit on all heuenis, that he sulde fulfill althingis.
i. Cor. xii. ¹¹ And he gave sum apostilis, sum prophetis, vthir
euangelistis, vtheris schepherdis and techeris, ¹² To
the full ending of sanctis, in to the werk of myn-
sterie, into edificatioun of Cristis body, ¹³ Till we rynn
all into vnitee of faith and of knoweing of Goddis
sonn, into a perfite man, eftir the mesure of age of
i. Cor. xiii. the plentee of Crist; ¹⁴ That we ar nocht now
Collo. ii. a. litil childir, moving as wawis, and be nocht born
about of ilk wynde of teching in the waywartnes

iv. 9. **bot also that**: *nisi quia et*; P., 'no but that also.' Wy., 'no but for.' J. Ham. (Fac. Traict., p. 217), 'passit doun to the inuart partes of the earthe.'

10. **He it is**, &c.: so P. Vg., *Qui descendit, ipse est et qui ascendit*. on: *super*. Abp. Ham. (p. 163), 'He ascendit abone al the hevins.' fulfill: so Wy. P., 'fille.' Vg., *impleret*. Cod. Tolet., *adimpleret*.

12. **full ending**: *consummationem*; AV., 'perfecting.'

13. **rynn**: *occurramus*. **plentee**: *plenitudinis*. Vv. 11-13: Abp. Ham. (p. 231), 'Our salviour hes gevin sum to be Apostillis, sum to be Prophetis, sum to be Evangelistis, sum to be pastouris and doctouris, to the consummatioun and perfectioun of sanctis in the wark of ministratioun, for the edificatioun of the mistik bodye of Christ, quhil we all mete togidder in ane faith and knowlege of the sonne of God.' J. Ham. (Cath. Traict., sig. Q, iij.), 'Christ hes geuin to his kirk sum apostlis, sum prophetes, sum euangelistes, sum pastores and doctoris, vnto the tyme the sancts be perfytit, to the vark of ministerie, and to the ædification of Christis bodie, vnto the consummation of the varld': *id.* (Fac. Traict., p. 177), 'Christ hes gevvin to his kirk, some Apostles, some Prophetes, vthers Euangelists, vthers pastors and doctors, to the consummation of the Sainctes for the work of the ministrie, to the ædification of the bodie of Christ . . . whil we meit al and be assemblit in the vnite of faith.'

14. **That we ar nocht now**: P., 'that we be not now.' Vg., *Ut jam non sinus*. **moving as wawis**: so Wy., P. Vg., *fluctuantes*. J. Ham. (Fac. Traict., p. 121), 'And not be drawin away with euerie lycht wind of doctrine.' **waywartnes**: *nequitia*.

of men, in subtil wit to the desaving of errour.
¹⁵ Bot do we treuth in charitee, and wax in him be
 al thingis, that is Crist our hede; ¹⁶ Of quham al
 the body set togiddir, and bundin togiddire be ilk
 iuncture of vndirseruing, be wirking into the mesure
 of ilk membire, makis increscing of the body, in to
 edificatioun of itself in charitee. ✠ ¹⁷ Tharfor I say
 and witnes this thing in the Lorde, that ye walk
 nocht now, as hethin men walkis, in the vanitee of
 thar wit; ¹⁸ That haue vndirstanding mirknyt with
 mirknessis, and ar alienit fra the lijf of God, be
 ignorance that is in thame, for the blindnes of thar
 hart. ¹⁹ Quhilk despairand betuke thame self to
 vnchastitee, into the wirking of al vnclennes in
 couatice. ²⁰ Bot ye haue nocht sa lerit Crist, ²¹ Gif
 neuirtheles ye haue herd him, and ar techit in him,
 as is treuth in Jesu. ²² Do ye away be the ald
 leving the ald man, that is corrupt be the desires
 of errour; ✠ ✠ ²³ And be ye renewit in the spirit
 of your saule; ²⁴ And cleith ye the new man,
 quhilk is made eftire God in richtuisnes and halynes

F. 140 v.

Eph. i. c.
ande v. c.
Roma. xii. a.
i. Cor. xii. d.Roma. i. c.
i. Pet. iii. a.Roma. vi. a.
Coll. iii. a.

iv. 15. do we . . . and wax: *facientes . . . crescamus.* our
 hede: *caput.*

16. iuncture of vndirseruing: P., 'ioynture of vnder seruyng.'
 Vg., *juncturam subministrationis.* be wirking: *secundum oper-*
ationem.

17. hethin men: *et Gentes.*

18. mirknyt with mirknessis: P., 'derkned with derknessis.'
 Vg., *Tenebris obscuratum.* and ar alienit: *alienati.*

19. in couatice: so Wy., P., reading, with codd. Amiat., Fuld.,
in avaritia. Vg., *in avaritiam.* Abp. Ham. (p. 48), 'Thai be
 desperacion gaif thame self to wantones in doing of al uncleinnes
 and covatousnes.'

21. ar techit: *edocti estis*; Rh., 'have been taught.'

22. Do ye away: so Wy., P., reading, with Hent., Sixt., Vic-
 torinus, and the Sarum Missal, *deponite*; but Clem., *deponere.* be
 the ald leving: *secundum pristinam conversationem.*

23. saule: so P. Wy., 'mynde.' Vg., *mentis.*

24. cleith ye: *induite.*

thame. ⁸ For ye war sumtyme mirknessis, bot now licht in the Lorde. Walk ye as the sonnys of licht. ⁹ For the fruit of licht is in al gudnes, and richtuines, and treuth. ¹⁰ And preue ye quhat thing is wele plesing to God. ¹¹ And will ye nocht comoun to vnfructuous werkis of mirknessis; bot mare re-preue ye. ¹² For quhat thingis ar done of thame in priuee, it is foule, ye, to speke. ¹³ And al thingis that ar repreuit of the licht, ar opinlie schewit; for althing that is schewit, is licht. ¹⁴ For quhilk thing he sais, Ryse thou that slepis, and ryse vp fra dede, and Crist sal lichtin thee. ✠ ¹⁵ Tharfor, brether, se ye how warlie ye sal ga; nocht as vnwise men, ¹⁶ Bot as wijse men, agane byand tyme, for the dais ar euile. ¹⁷ Tharfore wil ye nocht be made vnwise, bot vndirstandand quhilk is the will of Gode. ¹⁸ And will ye nocht be drunken of wyne, in quhilk is licherie, bot be ye fillit with the Haligast; ¹⁹ And speke ye to yow self in psalmes, and ympnes, and spirituale sangis, syngand and sayand psalme in your hartis to the Lord; ²⁰ Euirmare doing thankngis for al thingis in the name of our Lord Jesu Crist to God and to the fader. ²¹ Be ye subiect togiddire

i. Tess. v. a.
Gal. v. c.

Joh. iii. c.
Esaie lx. a.

Roma. xiii. b.
Collo. iii. a.

Roma. xii. b.
i. Tessa. iii. a.
Ecclesi. xxxi. c.
Actis ii. b.
Coll. iii. b.
Psal. xcvi. a.
i. Tessa. v. c.

v. 8. *mirknessis*: Wy., P., 'derknessis'; and so in ver. 11 and vi. 12. Vg., *tenebræ*. *Walk*: so Wy., P. Vg., *ambulate*.

10. *And preue ye*: *Probantes*.

11. *comoun*: *communicare*.

12. *ye, to speke*: *et dicere*.

13. *of the licht, are opinlie schewit*: so divided in the MS.; but Vg., *a lumine manifestantur*. Rh., 'are manifested by the light.'

14. *fra dede*: *a mortuis*. Abp. Ham. (p. 161), 'Ryse thow that sleipis, ryse up fra the dede and Christ sal lichtin the.'

15. *how warlie*: *quomodo caute*.

16. *agane byand*: *redimentes*.

18. *licherie*: so P. Wy., 'luxurie.' Vg., *luxuria*.

19. *And speke ye*: *Loquentes*. *sayand psalme*: so Wy., P. Vg., *psallentes*.

20. *to the fader*: so P.; but Wy. omits 'to.'

21. *Be ye subiect*: *Subjecti*.

in the drede of Crist. ¶ ²² Women, be thai subiect to thare husbandis, as to the Lord, ²³ For the man is hede of the woman, as Crist is hede of the kirk; he is saluour of his body. ²⁴ Bot as the kirk is subiect to Crist, sa women to thar husbandis in al thingis. ²⁵ Men, lufe ye your wijfis, as Crist luvit the kirk, and gave him self for it, ²⁶ To mak it haly, and clenget it with the wesching of watire, in the word of lijf, ²⁷ To gefe the kirk gloriouse to him self, that it had na wem, nore runkile, or ony sic thing, bot that jt be haly and vndefoulit. ²⁸ Sa alsa men aucht to lufe thar wyues, as thare awne bodijs. He that luvis his wijf, luvis him self; ²⁹ For na man hatit euir his awn flesch, bot nurysis and

Coll. iii. c.
i. Pet. iii. a.
i. Cor. xi. a.

Ephe. v. a.
Gal. i. a.
Titum iii. a.
i. Peter iii. c.

F. 141 v.

v. 22. Women, be thai subiect: so P. Wy., 'Be wymmen suget.'

23. he is saluour of his body: so P., but with *is* underlined. Wy., 'he sauour of his body.' Vg., *Ipsē, salvator corporis eius*—the last word of slight authority.

24. sa: *ita* et.

26. and clenget it with the wesching: so P. Clem., *mundans lavacro*; St., Hent., Sixt. add *eam*, with Ambros., Pelagius. J. Ham. (Fac. Traict., p. 158), 'cleingis his kirk be the lauer of water in the word of lyf': *id.* (p. 227), 'Christ claingis his kirk be the lauer of water in the word of lyf.'

27. To gefe: *Ut exhiberet.* that it had: so P. Vg., *habentem.* wem: *maculam.* runkile: Wy., P., 'ryueling'; but one MS. of Wy. has 'wrinkle,' and one of P. a marginal reading, 'ether wrynkele.' Vg., *rugam.* Vv. 25-27: J. Ham. (Cath. Traict., sig. Q. i.), 'Christ hes lufit his kirk, and hes geuin him self for hir, to mak hir haly thairby, vesching hir with ye lauer of valter in ye vord, yat he nicht exhibit and fourthschau to him self ane glorious and excellent kirk, not haifing ony spot runkill or ony vther sic blot, bot yat scho mycht be halie and immaculat.' Abp. Ham. (p. 44), 'Christ hais luffit the kirk, . . . and has gevin him self for it, to sanctife it, and clengit it in the fountaine of watter be the word of lyfe, to mak it to himself ane glorious congregacioun, haifand na spot nor runkil, nor ony siclike thing, bot that it suld be haly and without reпреif': *id.* (p. 171), 'Christ hais luffit his kirk swa, that he hes gevin him self for it for to hallow it, be the lawar of Baptyme and the word of God, that it suld be haly without smot or fyth.'

Gene. ii. d.
Math. xix. c.
Mar. x. de.

fostris it, as Crist dois the kirk. ³⁰ And we ar membris of his body, of his flesch, and of his baanis. ³¹ For this thing a man sal forsake his fader and his moder, and he sall draw to his wijf; and thai salbe ii in aa flesch. ³² This sacrait (a) is gret; ye, I say in Crist, and in the kirk. ³³ Neuir-theles, ye alle ilkman lufe his wijf as him self; and the wiif dreded hir husbände.

vi chapture.

Coll. iii. c.
Exod. xx. b.

Sonnis, obey ye to your fadris and modris, in the Lord; for this thing is richtfull. ² Honour thou thi fader and thi moder, that is the first mandment in beheest; ³ That it be wele to thee, and that thou be lang leving on the erde. ⁴ And, fadris, will ye nocht prouok your sonnys to ire; bot nurysse ye thame in teching and chastising of the Lord. ⁵ Seruandis, obey ye to fleschlie lordis with drede ande trembling, in sympilnes of your hart, as to Crist; ⁶ Nocht seruyng

Exod. xii. b.
Deut. iii. b.,
vi. d., xi. c.

Psal. lxxxvii.
a.
Coll. iii. c.

Titum ii. b.

(a) *sacrait* corrected out of *sacrament*.

v. 29. **as Crist**, &c.: *sicut et Christus Ecclesiam*. P. supplies 'doith.'

30. **And**: *Quia*. J. Ham. (Fac. Traict., p. 371), 'flesche of his flesche, and baine of his baine.'

31. **he sall draw**: *adharebit*; Rh., 'and shall cleave.'

32. **sacrait**: *sacramentum*; Wy., P., 'sacrament.' Tyndal, 'secrete.' **ye, I say**: *ego autem dico*. Abp. Ham. (p. 236), 'Matrimonye is ane gret sacrament, bot I say in Christ and in the kirk.' J. Ham. (Fac. Traict., p. 416), 'This is a great sacrament, bot I say in Christ and in his kirk.'

vi. 1. **fadris and modris**: *parentibus vestris*. Wy., P., 'fadir and modir'; but one MS. of Wy. has plurals.

2. **in beheest**: so P., 'biheest.' Vg., *in promissione*.

4. **prouok**: Wy., P., 'terre.' Vg., *provocare*. **ire**: Wy., P., 'wraththe.' **chastising**: *correptione*. AV., 'admonition.' Abp. Ham. (p. 79), 'Fatheris provoke nocht your barnis to crabitnes, bot foster thame and teche thame in the dredour of God.'

5. **fleschlie**: *carnalibus*; Rh., 'according to the flesh.'

at the e, as plesing to men, bot as seruandis of Crist; i. Pet. ii. c. doing the will of God be discretionn, ⁷ With gude will seruand as to the Lord, and nocht as to men; wittand that ilkman, ⁸ Quhat euir gude thing he sal do, he sal resaeue this of the Lorde, quhethir seruand, quhethir fre man. ⁹ And ye, lordis, do the sammin thing to thame, forgevand manassis; wittand that bathe thare Lord and youris is in heuenis, and the taking of persounns is nocht anentis God. ✠ ¹⁰ Here eftirwart, brether, be ye confortit in the Lord, and in the mycht of his virtue. ¹¹ Cleith you with the armour of God, that ye may stand aganes aspyngis of the deuile. ¹² For quhy stryving is nocht to vs aganes flesh and blude, bot aganes the princis and potestatis, aganes gouernouris of the warld of thir mirknessis, aganes spirituale thingis of wickitnes, in heuenlie thingis. ¹³ Tharfore tak ye the armour of God, that ye may aganestand in the euile day; and in al thingis stand

Ecclesi.
xxxiii. d.
Coll. iii. c.
Actis x. d.
Roma. ii. d.
Coll. iii. c.
i. Peter v. c.

Exo. xxviii.
a.
Deut. xxiii.
b.

vi. 6. at the e: *ad oculum*. be discretionn: so P. Wy., 'of ynwitt, or resoun.' Vg., *ex animo*. Rh., 'from the heart.' Vv. 5-7: Abp. Ham. (p. 80), 'Servandis obey carnal masteris with dredour and reverence, with a simple hart as to Christ, nocht allanerly to make service to the Ee sycht for mennis plesour, bot as the servandis of Christ, doand the will of God fra the hart with gud will evin thinkand as ye suld serve God.'

9. forgevand manassis: *remittentes minas*. taking: *acceptio*. AV., 'respect.' anentis God: so Wy., P., reading *apud Deum* with codd. Demidov., Claromont., Aug., and R. Vg., *apud eum*. Comp. Col. iii. 25. Abp. Ham. (p. 80), 'And ye masteris do siclik to thame, be nocht rygorous and bitter to thame, knawand weil that your Lord is in hevin, to quhome all men is lyk in pryce and all bocht with ane blud of Christ.'

11. aspyngis: so P. Vg., *insidias*. Wy., 'aspyngis, or asaylyngis.' Rh., 'deceits.'

12. For quhy, &c.: *Quoniam non est nobis colluctatio*. in heuenlie thingis: *in celestibus*; Rh., 'in the celestials.' RV., 'in the heavenly places.'

13. stand ye perfite: so Wy., P., reading *state* with late MSS., as R. Cod. Claromont., *stetis*; cod. Boern., *stare aut stetis*. Vg., *perfecti stare*.

Psal. cxxxi. a. ye perfite. ¹⁴ Tharfore stand ye, and be ye beltit
 F. 142 r. about your lendis in suthfastnes, and clethit with
 Esaie xi. a. the habirioun of richtuisnes, ¹⁵ And your feet schode
 Sapi. v. c. in making reddy of the euangele of pece. ¹⁶ In
 ii. Cor. x. a. althingis, tak ye the scheeld of faith, in quhilk ye may
 Heb. iii. c. slokin al the fyrie dartis of the warlde. ¹⁷ And tak
 ye the helm of heill, and the swerde of the spirit,
 Luc. xviii. a. that is the word of Gode. ¶ ¹⁸ Be al prayer and be-
 i. Tessa. v. c. seeking pray ye all tyme in spirit: and in him waking
 in al besynes, and besekand for al haly men, ¹⁹ And
 Collo. iii. a. for me, that word be gevin to me in opnyng of my
 ii. Tessa. iii. a. mouth, with traist to mak knawne the misterie of the
 euangele, ²⁰ For quhilk I am set in message in a
 Actis iii. c. cheny; sa that in it I be hardy to spek, as it behuvis
 me. ²¹ And that ye witt, quhat thingis ar about me,
 quhat I do, Tithicus, my maast dere bruther, and
 faithful mynister in the Lord, sal mak all thingis knawne
 to you; ²² Quham I send to you for this sammin thing,

vi. 14. and be ye beltit: *succincti*. lendis: *lumbos*. habirioun: P., 'haburioun.' Wy., 'haberioun.' Vg., *loricam*.

15. in making reddy: *in preparatione*.

16. tak ye: so P. Vg., *sumentes*. of the warlde: a slip of Nisbet's; P., 'of the worste.' Wy., 'of the worste *enmye*.' Vg., *nequissimi*. Rh., 'of the most wicked one.' Abp. Ham. (p. 128), 'In all thingis tak ye hald of the bukлар of faith, quhair-with ye may slokkin the fyrie dartis of the wyckit spret.'

17. heill: P., 'helthe.' Vg., *salutis*. Vv. 14-17: Abp. Ham. (p. 267), 'Belt our loynyeis with verite. Put apon us the brest plait of rychteousnes. Let the fete—of our mind—be schod with the evangil of paice. Abone al thingis geve us grace to take hald of the bukлар of faith, quhairwith we may slokkin the fyry dartis of the wickit spreit. Put on our hede the helmonte of salvatioun. Let us alwais beare in our hand the sword of the spreit quhilk is thi haly word.'

18. pray ye: so P. Vg., *orantes*. in him: *in ipso*. waking in al besynes, and besekand: *vigilantes in omni instantia, et obsecratione*.

20. I am set in message: *legatione fungor*.

21. And that ye witt: *Ut autem et vos sciatis*; Wy., 'Forsythe that and 3e wite.' P., 'And 3e wite.'

that ye know quhat thingis ar about vs, and that
your hartis be confortit. ²³ Pece to brether, and
charitee, with faith of God oure fader, and of the
Lord Jesu Crist. ²⁴ Grace with almen that luvis oure
Lord Jesu Crist in vncorruptioun. Amen.

Sent fra Rome vnto the Ephesians be Tichicus.

vi. 23. of God oure fader: so Wy., P., reading *a Deo patre nostro*, as in St., Sixt., Ambrosiaster, and R. Clem. omits *nostro*.

No colophon in Wy., P., Vg. Tyndal, 'Sent from Rome vnto the Ephesyans by Tichicus.'

PROLOUGE. (a)

PHILIPPENSES ar of Macedonie. Thir, quhen thai had resauet the word of treuth, stude stedfastlie in the faith, and thai resauet nocht fals apostilis. The apostile loues or comendis (b) thir, writing to thame fra Rome, out of prisoun, be Epaphrodite.

To the Philippians.

The first chapture.

Actis vi. b.
and xvi. a.

ii. Cor. i. a.

Gal. i. a.
Col. i. a.
i. Tessa. i. a.

PAULE and Timothe, seruandis of Jesu Crist, to al the haly men in Crist Jesu, that ar at Philip-
pus, with bishopsis and dekenis, ² Grace to you and pece of God oure fader, and of the Lord Jesu Crist. ✠ ³ I do thankis to my God in al mynde of yow ⁴ Euirmare in al my prayeris for al yow with ioy, makand a beseking ⁵ On (c) your comonyng

(a) The **Prolouge** is, as usual, from Purvey. The original in Cod. Amiat. is: 'Philippenses sunt Macedones. Hi accepto verbo veritatis persteterunt in fide nec receperunt falsos apostolos. Hos conlaudat apostolus, scribens eis a Roma de carcere per Ephroditum.'

(b) **loues or comendis**: Wy., P., 'preisith.'

(c) *on* written above *of* deleted.

i. 2. **Grace to you and pece**: so Wy. Vg., *Gratia vobis, et pax*. P., 'grace and pees to ȝou.' Comp. Colossians i. 3.

4. **makand**: so Wy., 'makyng.' Vg., *faciens*. P., 'and make.'

5. **On your comonyng**: *super communicatione vestra*; Rh., 'for your communicating.' RV., 'for your fellowship in furtherance of the gospel.'

in the gospele of Crist, fra the first day til now;
 6 Traisting this ilk thing, that he that begann in you Joh. vi. d.
 a gude werk, sal performe it till into the day of F. 142 v.
 Jesu Crist. 7 As it is iust to me to fele this thing
 for al you, for that I haue you in hart, and in
 my bandis, and in defending and confermyng of the
 gospele, that all ye be fallowis of my ioy. 8 For God i. Tessa. ii.
 is a witnes to mee, how I couate al you in the a.
 bowelis of our Jesu Crist. 9 And this thing I pray, that Ephe. i. c.
 your charitee be plenteous mare and mare in cunnyng, Collo. i. d.
 and in al witt; 10 That ye preue the bettir thingis, ii. Tessa. i.
 that ye be clene and without offence in the day of b.
 Crist; 11 Fillit with the fruit of richtuisnes be Jesu
 Crist, into glorie and loving of God. 12 For, Ephe. iii. b.
 brether, I will that ye witt, that the thingis that ar
 about me haue cummin mare to proffitt of the
 gospele, 13 Sa that my bandis war made knawne in
 Crist, in ilk tolbuthe, and in all vthir places;
 14 That ma of brether traisting in the Lord mare
 plenteouslie for my bandis, durst without drede speke
 the word of God. 15 Bot sum for invy and strijf,
 and sum for gude will, prechis Crist; 16 And sum

i. 6. **Traisting**: P., 'tristenynge.' Vg., *confidens*.

8. **of our Jesu Crist**: *Jesu Christi*; 'our' not in Wy., P.

10. **the bettir thingis**: *potiora*. **clene**: *sinceri*.

11. **loving**: *laudem*; Wy., P., 'the heriying.'

12. **the thingis that ar about me**: *quæ circa me sunt*; AV.,
 'the things which happened unto me.' **proffitt**: *profectum*;
 Rh., 'furtherance,' and so in ver. 25.

13. **in ilk tolbuthe**: *in omni prætório*; Wy., P., 'in ech moot halle.'
 Rh., 'in all the court.' RV., 'throughout the whole prætorian guard.'

14. **That**: so Wy., P., reading *Ut* with St., Hent., Sixt., Pelag.,
 Ambros., R., and the Sarum Breviary. Clem., with the best
 authority, *Et*. **traisting** . . . **mare plenteouslie for my**
bandis: so P., collocating *confidentes vinculis meis abundantius*;
 but Wy., 'tristenynge in my boondis, more plenteuously dursten,'
 reading *confidentes in vinculis meis, abundantius auderent*, with
 St., Hent., Sixt., R. Clem. omits *in*.

15. **and sum**: *quidam autem et*.

of charitee, witting that I am put in the defence of the gospele. ¹⁷ Bot sum of strijf schawis (a) Crist nocht clenelie, gessing thame to raase tribulatioun to my bandis. ¹⁸ Bot the quhile on al maner, outhir be occasioun, outhir be treuth, Crist is schewit; and in this thing I haue ioy, bot alsa I sal haue ioy. ¹⁹ And I wate, that this thing sal cum to me into heill be your prayere, and the vndirmynstring of the spirit of Jesu Crist, ²⁰ Be my abiding and hope. For in na thing I salbe schamyt, bot in al traist as euirmare and now, Crist salbe magnifijt in my body, outhir be lijf, outhir be deid. ²¹ For to me to leue is Crist, and to dee is wynnyng. ²² That gif to leue in flesch, is fruit of werk to me, and quhat I sal chese, I knaw nocht. ²³ Bot I am constrenyeit of ij thingis, I haue desire to be dissoluit, and to be with Crist, it is mekile mare bettire; ²⁴ Bot to duell in

ii. Cor. i. b.

ii. Joh. v. a.
ii. Cor. v. a.(a) *schawis* altered out of *schawand*.

i. 17. *schawis* Crist nocht clenelie: so Wy., P. Vg., *Christum annunciant non sincere*. gessing thame to raase tribulatioun: *existimantes pressuram se suscitare*.

18. Bot the quhile: *Quid enim? Dum*; P., 'But what? the while.' Wy., 'What sothly? the while.' Rh., 'But what? So that.' be occasioun: so P. Vg., *per occasionem*. Wy., 'by contencioun,' without authority; probably a repetition from the preceding verse. Victorinus read *sub obtentu*. AV., 'in pretence.' is schewit: so Wy., P., reading, with cod. Claromont., *annunciatur*. Vg., *annuncietur*.

19. And I wate: *Scio enim*. vndirmynstring: *subministrationem*.

20. For in na thing: so Wy., P., with faulty division. Vg., *spem meam, quia in nullo confundar*. as euirmare and now: *sicut semper, et nunc*; AV., 'as always, so now.'

22. That gif, &c.: *Quod si vivere in carne, hic . . . est*. So P.; but Wy., 'That if . . . this is,' reading *hoc* with cod. Boern. and quhat I sal chese: so Wy.; but P., 'lo, what Y schal chese.' Vg., *et quid eligam*.

23. I haue desire: *desiderium habens*. it is: supplied by P., and underlined.

flesch, is nedefull for you. ²⁵ And I traisting this thing, wate that I sal duelle, and perfitelie duell to al you, to your proffitt and ioy of faith, ²⁶ That your thanking abonnd in Crist Jesu in me, be my cummyng eftstone to you. ²⁷ Aanly leue ye worthilie to the gospele of Crist, that quhethir quhen I cum and se you, outhir absent I here of you, that ye stand in aa spirit of aa will, traualand togiddire to the faith of the euangele. ²⁸ And in na thing be ye afferit of aduersarijs, quhilk is to thame cause of perdition, bot to you cause of heile. And this thing is of God. ²⁹ For it is gevin to you for Crist, that nocht aanly ye beleue in him, bot also that ye suffice for him; ³⁰ Having the sammin striif, quhilk ye saw in me, and now ye haue herde of me.

Ephe. iii. a.
Colo. i. a.
i. Tessa. iii.
a.

F. 143 r.

The Secunde cheptur.

Tharfor gif any confort is in (a) Crist, gif any solace of charitee, gif any fallouschip of spirit, gif any inwartnes of mercy doing, ² Fulfill ye my ioy, that ye vndirstande the sammin thing, and haue the sammin charitee, of aa will, and fele the sammin thing; ³ Nothing be strijf, nouthir be vane glorie, bot in meeknes, demand ilk vthir to be hieare than him self; ⁴ Nocht behaldand ilk be him self quhat thingis ar his awne, bot tha thingis that ar of

Ro. xii. c.

i. Cor. iii. a.

(a) *in* written above *of* deleted.

i. 24. for you: *propter vos*.

25. I sal duelle, and perfitelie duell: so Wy., P. Vg., *manebo*, et *permanebo*. Rh., 'I shall abide and continue.'

27. leue ye worthilie to the gospele: *digne Evangelio* . . . *conversamini*. of aa will: *unanimis*.

28. And this thing is of God: so in Wy., P., wrongly separated from the previous clause. P. underlines *is*. Vg., *et hoc a Deo*.

ii. 1. inwartnes: so P. Wy., 'entraylis.' Vg., *viscera*.

2. and haue: so P. Vg., *habentes*.

i. Pet. ii. c.
Psal. viii. b.

Hebr. v. a.

Math.
xxxviii. c.
Heb. ii. b.

Esaie xlv. c.
Dan. vii. b.

Roma. xiii.
b.

Actis xvi. b.

Deut. viii. d.

Eze. xxxvi.
c.
ii. Cor. iii. a.
Hebre. xiii.
d.
i. Pet. iii. d.

vthir men. ✠⁵ And fele ye this thing in you, quhilk
alsa in Crist Jesu; ⁶ That quhen he was in the
forme of God, demyt nocht rubberie, that him self
war euen to God; ⁷ Bot he lawit him self, takand
the forme of a seruand, and was into the liknes of
men, and in habite was fundin as a man. ⁸ He
mekit him self, and was made obedient to the deide,
ye, to the dede of the croce. ⁹ For the quhilk thing
God vphieit him, and gaue to him a name that is
abone al name; ¹⁰ That in the name of Jesu ilk kne
be bowit, of heuenlie thingis, of erdlie thingis and
of hellis; ¹¹ And ilk tonng knowleche, that the Lord
Jesu Crist is in the glorie of Gode the fader. ✠
¹² Tharfore, my maast dereworthe brether, as euir-
mare ye haue obeyit, nocht in my presens aanly,
bot mekile mare now in my absence, wirk ye with
drede and trembling your hele. ¹³ For it is God
that wirkis in you, bathe to will, and to performe,
for gude will. ¹⁴ And do ye althingis without gruch-

ii. 6. *rubberie*: *rapinam*; Wy., P., 'raueyn.' Tyndal, 'robbery.'
Vv. 5, 6: Gau (p. 37), 'Feil the same mind in zow quhilk wesz in
Christ Iesu quhilk beand in the schaip of God et ce.'

7. *was*: P., 'was maad.' Vg., *factus*. Wy., 'into lyknesse of
men maad.' *was fundin*: *inuentus*.

8. *and was made*: *factus*. *ye, to the dede*: *mortem autem*.
Abp. Ham. (p. 156), 'He meikit himself and became obedient evin
to his dede, the verrai dede of the crosse.' Gau (p. 43) paraphrases,
'the sone of God humilit hime of his hie maieste and come in the
vardil and suffert deid apone ane cors for our sinnis.'

9. *vphieit*: Wy., P., 'enhaunside.' Vg., *exaltavit*.

10. *of hellis*: *infernorum*. Abp. Ham. (p. 139), 'In the name
of Jesus, all kneis suld bow, of hevinly creatouris, of erdly, and of
hell.'

12. *nocht in my presens*: *non ut in presentia mei*. Nis., after
Wy., P., omits *ut* with St., Ambros., Pelag., Sarum Breviary.
Burne (f. 151), 'vork zour saluatioun vith feir and dredour.'
J. Ham. (Cath. Traict., sig. V, i. v.), 'vork your auin saluation
vith feir and dredour.'

13. *for gude will*: so Wy., P. Vg., *pro bona voluntate*. Rh.,
'according to his good will.'

ingis and doutingis, ¹⁵That ye be without playnt, and sympile as the sonnys of God, without reproof, in the myddis of a schrewit natioun, and a wawart; amang quhilk ye schyne as gevaris of licht in the world. ¹⁶And hald ye togiddire the word of lijf to my glorie in the day of Crist, for I haue noch runnin in vane, nouthir I haue trauallit in vane. ¹⁷Bot thouch I be offrit or slane on the sacrifice and (a) seruice of your faith, I haue ioy, and thank you all. ¹⁸And the sammin thing haue ye ioy, and thank ye me. ¹⁹And I hope in the Lord Jesu, that I sal send Tymothe sone to yow, that I be of gude confort, quhen tha thingis ar knawne that ar about you. ²⁰For I haue naman sa of aa will, that is besie for you with clene affectioun. ²¹For al men sekis tha thingis that ar thare awne, noch tha thingis that ar of Jesu Crist. ²²Bot know ye the assay of him, for as a sonn to the fader he has seruit with me in the euangele. ²³Tharfore I hope that I sal send him to yow, sone as I se quhat thingis ar about me. ²⁴And I traist in the Lord, that alsa my self sal cum to you sone. ²⁵And I gessit it nedefull to send to you Epaphrodite, my bruther and euen wirkare, and myn euen knyght, bot youre

i. Pet. ii. b.
Mar. v. b.

ii. Cor. i. c.
i. Tessa. ii.
c.
Collo. i. c.
F. 143 v.

Roma. xii. b.

Actis xvi. a.
i. Tessa. iii.
b.

i. Cor. xiii. a.

Phil. i. a.

(a) and substituted for or deleted.

ii. 15. *sympile as the sonnys of God*: so P., adding *sicut* as in Ambros., *simplices sicut filii Dei*, and cod. Boern., *sinceres aut simplices sicut filii Dei*; but Vg., *simplices filii Dei*. Wy., 'the symple sones of God.'

16. *And hald ye*: so P. Vg., *continentes*. for: *quia*.

17. *offrit or slane*: so P. Wy., 'offrid, or slayn.' Vg., *immolor*. *thank*: *congratulator*; Wy., 'to gidere thank,' and so in the next verse, *et congratulamini mihi*, 'and to gidere thanke me.'

20. *of aa will*: *unanimem*. *besie*: *solicitus*. *clene*: *sincera*.

22. *assay*: *experimentum*.

23. *sone as*: *max ut*; Wy., P., 'anoon as.'

25. *euen wirkare . . . euen knyght*: *cooperatorem . . . com-militonem*.

Math. x. a.
Roma. xv. d.
i. Thi. v. c.

apostile, and the mynister of my nede. ²⁶ For he desirit you all, and he was soroufull, for that ye herde that he was seek. ²⁷ For he was seke to the dede, bot God had mercy on him; and nocht aanly on him, bot alsa on me, that I had nocht havynes on havynes. ²⁸ Tharfore mare hastilie I send him, that quhen ye haue sene him, ye haue ioy (a) aganewart, and I be without havynes. ²⁹ Tharfore resaeue ye him with al ioy in the Lord, and haue ye sic with all honour. ³⁰ For the werk of Crist he yede to the dede, gevand his lijf, that he suld fulfill that that failyeit of you anentis my seruice.

The iii chaptur.

Esaie lvi. c.
Phil. i. b.
Roma. ii. c.
Coll. ii. b.
Joh. iii. c.
Roma. i. a.

Hyne forwart, my brether, haue ye ioy in the Lord. To write to you the sammin thingis, to me it is nocht slaw, and to you it is necessarie. ² Se ye hundis, se ye euil wirkaris, se ye diuisionun. ³ For we ar circumcisioun, the quhilk be spirit seruic to God, and glories in Crist Jesu, and we haue nocht traist in the flesch, ⁴ Thocht I haue traist, ye, in the flesch. Gif ony

(a) After *ioy*, *eftire* deleted.

ii. 26. for that: *propterea quod*; P., 'therfor that.' Wy., 'for that and,' reading, with R., *propterea quod et*.

27. For he was seke: so P.; but Vg., *Nam et infirmatus est*. Wy., 'Forwhi and he was maad syk.' Cod. Fuld. omits *et*; Ambros. reads, *Etenim infirmatus est*.

28. aganewart: *iterum*; Wy., P., 'eft.'

30. For, &c.: *Quoniam propter opus*. One MS. of P. has been corrected to, 'For for the werk.'

iii. i. to me: *mihi quidem*; Wy., 'forsoth to me.' slaw: *pigrum*; Rh., 'tedious.'

2. diuisionun: so Wy., P. Vg., *concisionem*. Rh., 'concision.' Abp. Ham. (p. 4), 'Behald the doggis, behald ewil workeris, behald contentioun and diuisionun.'

3. and we haue nocht: *et non . . . habentes*.

vthir man is seen to traist in flesch, I mare, ⁵ That was circumcidit in the viii day, of the kynn of Israel, of the lynage of Beniamyn, ane Hebrew of Hebreus, be the law a Pharisee, ⁶ Be lufe persewand the kirk of God, be richtuisnes that is in the law levand without plaint. ⁷ Bot quhilk thingis war to me wyunnyngis, I haue demyt thir emparingis for Crist. ⁸ Neurtheles, I gesse al thingis to be pairment for the clere science of Jesu Crist my Lord, for quham I made al thingis pairment, and I deme as dirt, that I wynn Crist, ⁹ And that I be fundin in him, nocht havand my richtuisnes that is of the law, bot that that is of the faith of Crist Jesu, that is of God the richtuisnes in faith, ¹⁰ To know him, and the virtue of his aganerysing, and the fallouschip of his passioun, and to be made like to his dede, ¹¹ Gif on ony maner I cum to the resurrectioun that is fra dede. ¹² Nocht that now I haue takin, or now I am perfite; bot I folow, gif in ony maner I comprehend, in quhilk thing als a I am comprehendit of Crist Jesu. ¹³ Brether, I deme me nocht that I haue comprehendit; bot aa thing, I foryet tha thingis that ar behind, and streke furth my self to tha

ii. Cor. xii. a.
Actis xxiii. a., xxvi. a., and xxviii. F. 144 r.
Actis ix. c. Gal. i. b. Math. xiii. c. Joh. xvii. a. Coll. ii. a.

Roma. vi. a.

iii. 4. **is seen**: *videtur*; Rh., 'seem.'

5. **That was circumcidit**: *Circumcisis*.

6. **Be lufe**: *Secundum æmulationem*.

7. **emparingis**: *detrimenta*.

8. **the clere science**: *eminentem scientiam*. **dirt**: *stercora*; P., 'drit.'

10. **passioun**: so Wy., P., reading, with St., codd. Harl. 1772, Demid., R., and Pelagius, *passionis*. Vg., *passionum*. **and to be made like**: *configuratus*.

11. **I cum**: so P. Vg., *occurram*. Wy., 'I schal come, or *renne azens*.' Cod. Boern. has *occurram aut obviavero*; Victorinus, *obvius fiam*. AV., 'I might attain.'

12. **I haue takin**: *acceperim*; and so at iv. 9, 18. Rh., 'I have received.'

13. **I foryet . . . and streke furth**: *obliviscens . . . extendens*.

i. Cor. iii. c.
ande x. d.

Roma. xvi.
d.
Collo. iii. a.

things that ar before, ¹⁴ And persew to the ordanit mede of the hie calling of God in Crist Jesu. ¹⁵ Tharfor quhaeuir we ar perfite, fele we this thing. And gif ye vndirstand in vthir maner ony thing, this thing God sal schaw to you. ¹⁶ Neuirtheles to quhat thing we haue cummin, that we vndirstande the sammin thing, and that we perfitelie duelle in the sammin reule. ✠ ¹⁷ Brether, be ye my followaris, and wait ye thame that walkis sa, as ye haue oure forme. ¹⁸ For mony walkis, quhilk I haue said oft to you, bot now I wepand say, the ennimys of Cristis croce, ¹⁹ Quhais end is dede, quhais god is the wambe, and the glorie in confusioun of thame, that sauouris

iii. 14. the ordanit mede: so P.; but Vg., *Ad destinatum persequor, ad bravium*. Pelagius and R. (corrected) omit the second *ad*. Wy., 'strecchinge my silf forsoth to tho thingis that ben the formere, to the ordeyned thing, pursue to the pris'; after some reading like Ambros., *extendens me, secundum destinatum insequor ad palmam*. Victorinus, *extendens me secundum regulam, sector ad bravium*, and cod. Claromont., *me extendens secundum regulam, consequor ad bravium*, point to an early difference of interpretation.

15. Tharfor quhaeuir we ar: so Wy., P. Vg., *Quicumque ergo perfecti sumus*. this thing: so P. Vg., *et hoc*. Wy., 'and that thing.'

16. that we vndirstande the sammin thing: *ut idem sapiamus* — a gloss interpolated in the Greek from Gal. vi. 16, Phil. ii. 2. and that we perfitelie duelle in the sammin reule: so Wy., P., adding *ut* as in cod. Demidov., *et ut in eadem regula permaneat*, and spoiling the sense. Vg., *et in eadem permaneamus regula*. Rh. (omitting *et* with Hent.), 'let us continue in the same rule.' In Vg. *regula* also derives from a gloss of the Greek text. Some ancient authorities filled in the meaning differently: so cod. Boern., *ut idem sapiamus aut idem sapere, huic ipsi convenire*; cod. Claromont., *verumtamen in quo pervenimus, in ipsum sapiamus ad hoc ipsum convenire*; Ambros., *et in eo ambulemus*. RV., 'only, whereunto we have already attained, by that same rule let us walk.' Burne (f. 163), 'lat vs nocht depairt from the Reul of fayth, that ve may al say ane thing.'

17. wait ye: *observe*.

18. I wepand say: *et flens dico*.

19. dede: *interitus*. Wy., 'deeth, or perisching.' Rh., 'destruction.'

erdlie thingis. ²⁰ Bot oure leving is in heuenis; fra quhyne alsa we abide the saluatur oure Lord Jesu Crist, ²¹ Quhilk sal reforme the body of oure meeknes, that is made like to the body of his clernes, be the wirking be quhilk alsa he may mak al thingis subiect to him. ¶

i. Cor. xv. f.

The ferde chapture.

Tharfor, my brether maast dereworthe and maast desiret, my ioy and my croun, sa stand ye in the Lorde, maast dere (brether). ² I pray Euchodiam, and I beseke Synticem, to vndirstand the sammin thing in the Lorde. ³ Alsa I pray and thee, germane fallow, help thou the ilk (women) that trauallit with me in the vangele, with Clement and vthiris my helparis, quhais names ar in the buke of lijf. ✠ ⁴ Joy ye euir in the Lord; and agane I say, joy ye. ⁵ Be your pacience knawne to almen; the Lord is nere. ⁶ Be ye nathing besie, bot in al prayere and beseking, with doing of thankngis, be your askingis knawne at God. ⁷ And the pece of God, that passis al witt, kepe your hartis and vndirstanding in Crist Jesu. ¶ ⁸ Fra hine furth, brether, quhat euir thingis ar suthe, quhat euir thingis chast, quhat euir thingis iust, quhat euir thingis halie, quhat euir thingis abile to be luvit, quhat euir thingis of gude fame,

i. Cor. ix. a.

Luc. x. b.
Apoc. xvii.
b.
i. Tessa. v. c.
F. 144 v.

Joh. xiii. c.
Roma. v. a.

iii. 21. sal reforme: *reformabit.* meeknes: *humilitatis.*
that is made like: *configuratum.* clernes: *claritatis.*

iv. 1. (brether): P., 'britheren'; and so 'wymmen' in ver. 3.

2. Euchodiam: Wy., P., 'Eucodiam,' with St., Hent., and R., *Euchodiam.* Rh., 'Euchodia.' Sixt., Clem., *Evodiam.* Tyndal, 'Evodias.'

3. and thee, germane fallow: *et te, germane compar.*

5. pacience: *modestia.*

6. be your askingis knawne: *petitiones vestrae innotescant.*

8. abile to be luvit: so P. Vg., *amabilia.* Wy., 'amyable, or able for to be loued.'

gif ony virtue, gif ony praising of discipline, think ye thir thingis, ⁹That alsa ye haue leirit, and takin, and herd, and sene in me, do ye thir thingis: and God of pece salbe with you. ¹⁰Bot I ioyit gretlie in the Lord, that sumtyme eftirwart ye flursit agane to fele for me, as alsa ye felit. Bot ye war occupijt, ¹¹I say nocht as for nede, for I haue leirit to be sufficient in quhilk thingis I am. ¹²And I can alsa be lawit, I can alsa haue plentee; euiryquhare and in althingis I am taucht to be fillit, and to hungire, and to abound, and to suffire myseise. ¹³I may al thingis in him that confortis me. ¹⁴Neuirtheles ye haue done wele, commonyng to my tribulation. ¹⁵For ye Philippenses wate, that in the begynnyng of the vangele, quhen I yede furth fra Macedonie, na kirk commonit with me in reson of thing gevin and takin, bot ye allaan. ¹⁶Quhilk send to Thessalonyca aanys and twijse into vse to me. ¹⁷Nocht for I seke gift, bot I require fruit abounding in your resoun. ¹⁸For I haue althingis, and abonnde; I am fillit with tha thingis takin of Epaphrodite, quhilkis ye send into the odour of swetnes, ane acceptable sacrifice, plesand to God.

Roma. xii. a.
Hebre. xiii.
c.

iv. 9. That alsa. &c.: as in Wy., P., wrongly connected with what precedes. Vg., *Quia et . . . hoc agite.*

10. sumtyme eftirwart: *zandem aliquando.*

12. And I can alsa be lawit: *Scio et humiliari.* myseise: *humiliation.*

13. I may. &c.: J. Ham. (Cath. Traict., sig. S, ii. v.), 'I may do all things in him quha confortis me.'

15. For ye Philippenses wate: *Scitis autem et vos Philippenses.* reson: *rationem*; and so in ver. 17. Rh., 'in the account.'

16. Quhilk send. so P., apparently reading *Qui*. Vg., *Quia et . . . miseris.* Wy., 'For and to Tessalonyk ye senten.'

18. I haue the odour: so Wy., P., reading *in odorem*, as at Eph. v. 2. with Nl., Nlt., and. Fold., Ambros., and R. Hent., Clem., *odorem.*

¹⁹ And my God fulfill al your desire, be his richessis and glorie in Crist Jesu. ²⁰ Bot to God our fader be glorie into warldis of warldis. Amen. ²¹ Grete ye wele eury hali man in Crist Jesu. ²² Tha brether that ar with me, gretis you wele. All haly men gretis you wele, maast suthlie thai that ar of the emperouris hous. ²³ The grace of our Lord Jesu Crist be with your spirit. Amen.

Sent fra Romme be Epaphrodite.

iv. 19. *richessis and glorie*: a slip of Nisbet's. Wy., P., 'richessis in glorie.' Vg., *divitias suas in gloria*.

20. Bot to God our fader: Wy., P., 'But to God and oure fadir'; one MS. of P. omitting 'and.' Vg., *Deo autem et Patri nostro*.

22. *maast suthlie*: so Wy., P. Vg., *maxime autem*. P. usually changes Wyclif's 'sothely' into 'but.'

Tyndal's colophon is, 'Sent from Rome by Epaphroditus.'

PROLOUUGE. (a)

F. 145 r. COLOSSENSES ar also Laodicenses. (b) Thir ar of
Asie, and thai had bene desauet be fals apostilis.
The apostile him self com nocht to thame, bot he bringis
thame agane to correctioun be epistil, for thai had herd
the word of Archippus, that had vndirfangit the minis-
terie into thame. Tharfore the apostile now bundin
wrote (c) to thame fra Ephesie be Tithicus, the deken, and
Onesimus the acolyte.

Collossians.

The first chaptur.

Gal. i. a. PAULE, apostile of Jesu Crist, be the will of
God, and Timothe, bruther, ²To thame that
ar at Colosse, hali and faithfull brether in Crist
Jesu, ³Grace and pece to you of God our fader

(a) The **Prolouuge** follows Purvey word for word. The original Latin as in Codex Amiatinus is: 'Colosenses et hi sicut Laudicenses sunt Asiani: et ipsi praeuenti erant a pseudoapostolis, nec ad hos accessit ipse apostolus, sed et hos per epistulam recorrigit. Audi-erant enim verbum ab Arcippo, qui et ministerium in eos accepit. Ergo apostolus iam ligatus scribit eis ab Epheso.' Cod. Demidov. and R. add, 'per tycichum diaconum et onesimum acolitum.'

(b) Wy., 'Colocensis also thes as Laodicensis ben men of Asye.' Purvey's text would seem to have omitted *sicut*.

(c) P., 'wroot.' Wy., 'writith.' Codex Cavensis reads *scripsit*.

i. 3. **Grace and pece to you**: so P., as at Eph. i. 2. Vg., *Gratia vobis, et pax*. Wy., 'grace to 3ou and pees.'

and of the Lord Jesu Crist. We do thankings
to God, and to the fadere of our Lord Jesu Crist,
euirmare prayand for you, ⁴Herand your faith
in Crist Jesu, and the lufe that ye haue to all
hali men, ⁵For the hope that is kepit to you
in heuenis. Quhilk ye herde in the word of
treuth of the vangele, ⁶That com to you, as
als a it is in al the warlde, and makis fruit, and
waxis, as in you, fra that day in quhilk ye herde
and knew the grace of God in treuth. ⁷As ye
lerit (a) of Epaphras, oure fallow maast dereworthe,
quhilk is a trew minister of Jesu Crist for you;
⁸The quhilk als a schewit to vs your luing in
spirit. ✠⁹Tharfore we fra the day in quhilk we
herde, ceessit nocht to pray for you, and to ask,
that ye be fulfillit with the knowing of his will in
al wisdome and spirituale vndirstanding; ¹⁰That
ye walk worthilie to God pleisand be al thingis,
and mak fruit in al gude werk, and wax in the
science of God, ¹¹And be confortit in al virtue
be the mycht of his cleernes, in al pacience and

Eph. i. a.
Phi. i. a.
i. Tessa. i. a.

Math. iii. a.

Coll. iii. b

Eph. i. c.
Phi. i. b.
ii. Tessa.
i. b. ande
iii. a.

Phi. i. d.
Joh. xv. b.

(a) *lerit* written above *herd* deleted.

i. 3. and of the Lord Jesu Crist : so Wy., P., with Vg.; an addition of the copyist's, rejected by St.; not in codd. Amiat., Fuld., Claromont. and : *et*, as inserted here in Vg., and at iii. 17. euirmare prayand, &c. : *semper pro vobis orantes*. Rh., following Hent., who omits *pro*, renders, 'always for you, praying,' in accord with the Greek.

5. is kepit : *reposita est*.

7. fallow : *conseruo*; Wy., 'euene seruauant.' Jesu Crist : so Wy., P., as in R., *Jesu Christi*. Vg., *Christi Jesu*.

9. Tharfore : *Ideo et*. ceessit : reading *cessavimus*, as in cod. Demidov.; but Wy., P., 'ceessen.' Vg., *cessamus*. to pray . . . to ask : *orantes . . . postulantes*.

10. worthilie to God : *digne Deo*. and mak fruit . . . and wax : *fructificantes . . . et crescentes*.

11. And be confortit : *confortati*. cleernes : *claritatis*.

lang abiding with ioy, ¹² That ye do thankinis to God and to the fader, quhilk made yow worthi into the part of heretage of hali men in licht. **¶**
 Eph. i. a. ¹³ Quhilk deliuerit vs fra the power of mirknessis, and translatit into the kingdom of the sonn of his luing, ¹⁴ In quham we haue aganebying and remissioun of synnis. ¹⁵ Quhilk is the ymage of Gode vnuisibile, the first begottin of ilk creature. ¹⁶ For in him althingis ar made, in heuenis and in erde, visibile and vnuisibile, outhir thronis, outhir dominatiounns, outhir princehedis, outhir poweris, althingis ar made of nocht be him, and in him, ¹⁷ And he is before all, and al thingis ar in him. ¹⁸ And he is hede of the body of the kirk; quhilk is the begynnyng and the first begottin of dede (men),

ii. Cor. iii. a.
 Heb. i. a.
 i. Timo.
 Psal. xxxii.
 a.
 Heb. i. a.
 Eph. i. c.
 ande iii. b.
 i. Cor. xv. c.

i. 11. lang abiding : *longanimitate*.

12. That ye do, &c. : so P., reading, with St., Hent., Sixt., and cod. Demidov., *Gratias agentes Deo et Patri*; but Wy., 'doynge thankinis to God the fadir,' with Clem., *Gratias agentes Deo Patri*. Codd. Amiat., Claromont., *Gratias agentes patri*. yow : so P., reading *vos* with codd. Amiat., Tolet., and Ambrosiaster. Wy., 'vs,' with Vg., *nos*. heretage : *sortis*; Wy., 'of sort.'

13. mirknessis : Wy., P., 'derknessis.' Vg., *tenebrarum*. Abp. Ham. (p. 257), 'He hes deliverit us fra the powar of myrknes, and hes translatit and brocht us into the kingdom of his luffit sonne.'

14. aganebying and remissioun of synnis : so Wy., P., reading *redemptionem et remissionem peccatorum* with St., Sixt., Ambros., Pelag., cod. Augiens., and R. Clem., with cod. Demidov., has *redemptionem per sanguinem eius, remissionem peccatorum*—adopting an interpolation from Eph. i. 7, found in many Greek MSS. Hent., with codd. Amiat., Fuld., Boern., has *redemptionem, remissionem peccatorum*; Rh., 'redemption, the remission of sins.' The Old Latin reads simply *remissionem peccatorum*; cod. Tolet., *redemptionem in remissione peccatorum*; S. Augustine quotes as, *redemptionem in remissionem peccatorum*.

16. made : *condita*, but later in the verse, *creata*.

17. ar : *constant*; Rh., 'consist.' Abp. Ham. (p. 251), 'All creaturis in him hes thair being.'

18. begynnyng and : so Wy., P., without authority for 'and.' Vg., *principium, primogenitus*. dede (men) : *mortuis*. Wy., P. supply 'men' underlined.

that he hald the dignitee in al thingis. ¹⁹ For in him it pleisit al plentee to inhabite, ²⁰ And be him al thingis to be reconncilit in to him, and made pece be the blude of his croce, tha thingis that ar in erdis, outhir that ar in heuenis. ²¹ And quhen ye war sumtyme alienit, and ennimyis be witt in euile werkis, ²² Now he has reconncilit yow in the body of his flesch be dede, to haue you halie, and vnwemmyt, and without reproof before him. ²³ Gif neurtheles ye duelle in the faith, foundit, and stabile, and vnmouabile fra the hope of the vangele that ye haue herd, quhilk is prechit in al creature that is vndire heuen; of quhilk I Paule am made minister. ²⁴ And now I haue ioy in passioun for you, and I fill tha thingis that failyeis of the passionns of Crist in my flesch, for his body, that is the kirk. ²⁵ Of quhilk I am made minister be the dispensatioun of Gode, that is gevin to me in you, that I fulfill the

Apoc. i. a.
Coll. ii. b.
Roma. v. a.
ii. Cor. v. c.

F. 145 v.

Roma. v. a.
Eph. ii. a.

Coll. ii. b.
Eph. v. c.

Math. xvi. c.
i. Cor. iii. b.
Psal. xviii.
a.

ii. Cor. i. a.
Eph. iii. b.
Phi. ii. b.

i. 18. **dignitee**: P., 'firste dignyte.' Wy., 'primacie, or the firste dignyte.' Vg., *primatum*.

19. **it pleisit**: *complacuit*. Wy., 'it pleside to gidere.' Rh., 'it hath well pleased.' **plentee**: *plenitudinem*; Rh., 'fulness.'

20. **to be reconncilit**: so Wy., P., translating *reconciliari* as read by St., R., with cod. Tolet., Boern., and Pelagius. Vg., *reconciliare*. **and made pece**: *pacificans*; Wy., 'he pesynge.' J. Ham. (Fac. Traict., p. 221), 'pacifeing be the bluid of his croce . . . and hes reconncilit al in the bodie of his flesche be daith.'

21. **be witt**: *sensu*.

22. **Now**: *nunc autem*; Wy., 'now forsothe.' Rh., 'yet now.' **to haue you**: *exhibere vos*; Sixt. reads, *ut exhiberet*. **vnwemmyt**: *immaculatos*.

23. **vangele**: Wy., P., 'gospel'; so too Tyndal.

24. **passioun**: so P., apparently reading *passione*, without authority. Wy., 'passiouns,' with Vg., *passionibus*. **fill**: *adimpleo*; Wy., 'fulfille.' Rh., 'accomplish.' AV., 'fill up.' Burne (f. 20), 'Nou I reiose in my afflictions for zou and I supplie in my flesch that quhilk inlaikis of the afflict[i]ons of Christ, for his body quhilk is the kirk.'

25. **I**: Wy., P. add 'Poul,' with R., *Paulus*, from ver. 23. **in you**: so Wy., P., reading *in vobis* with St., Hent., Sixt., Pelag., cod. Boern., and R.; but Clem., with the best MSS, *in vos*. Rh., 'toward you.'

ii. Thy. ii. a. word of God, ²⁶ The priuitee, that was hid fra
 i. Cor. iii. a. warldis and generatiouns. Bot now it is schewit to
 Eph. iii. b. his sanctis, ²⁷ To quhilkis God wald mak knowne
 Math. xi. e. the richessis of the glorie of this sacrait (a) in hethin
 Joh. vi. e. men, quhilk is Crist, in yow the hope of glorie.
 ii. Cor. ii. c. ²⁸ Quham we schaw, repreving ilkman, and teching
 Ephe. i. b. ilkman in al wisdome, that we offire ilkman perfite
 in Crist Jesu. ²⁹ In quhilk thing als a I trauale in
 stryving be the wirking of him, that he wirkis in
 me in virtue.

ii chap.

Bot I will that ye witt, quhat besynes I haue for
 yow, and for thame that ar at Laodicie, and quhilk
 euir saw nocht my face in flesch, ² That thar hartis
 Joh. xvii. a. be confortit, and thai be taucht in charitee, into all
 i. Cor. i. c. the richessis of the plentee of vndirstanding, into the
 knowing of mysterie of God, the fader of Jesu
 Crist, ³ In quham al the tresouris of wisdome and
 Ephe. v. a. of science ar hid. ⁴ For this thing I say, that na

(a) *sacrait* corrected out of *sacrament*.

i. 26. *warldis*: *sæculis*.

27. *wald*: *voluit*. *sacrait*: *sacramenti*; Wy., P., 'sacra-
 ment.' Tyndal, 'mystery.' *Crist, in yow*: no stop in the MS.
 Wy., P., 'Crist in 3ou,' with faulty division. Vg., *Christus, in*
vobis spes gloriæ.

29. *in virtue*: *in virtute*; Rh., 'in power.'

ii. i. *besynes*: *solicitudinem*.

2. *and thai be taucht*: P., 'and thei *ben* tau3t.' Wy., 'thei
 tau3t.' Vg., *instructi*. *into*: *et in*. *God, the fader of Jesu*
Crist: so Wy., P., reading *Dei patris Christi Jesu* as in St., Hent.,
 with codd. Amiat., Fuld., Augiens., and R. Rh., 'God the Father
 of Christ Jesus.' Sixt., Clem., with slight authority, have *Dei*
Patris et Christi Jesu; cod. Demidov., *Dei patris et Domini nostri*
Christi Jesu; cod. Tolet., *Dei Christi Jesu patris et Domini*;
 Theodore of Mopsuestia, *mysterii Dei Patris et Christi*. But
 cod. Claromont., with the best Greek text, *Dei quod est Christus*.
 RV., 'that they may know the mystery of God, *even* Christ.'

man desaue you in heicht of wordis. ⁵ For though I be absent in body, be spirit I am with yow, ioyand and seand your ordour and the sadnes of your beleue that is in Crist. ⁶ Tharfore as ye haue takin Jesu Crist our Lorde, walk ye in him, ⁷ And be ye rutit and biggit abone in him, and confermit in the beleue, as ye haue lerit, abonnding in him in doing of thankngis. ✠ ⁸ Se ye that na man desaue you be philosophie and vane fallace, eftir the traditioun of men, eftire the elementis of the warld, and nocht eftire Crist. ⁹ For in him duellis bodelie al the fulnes of the godhede. ¹⁰ And ye ar fillit in him, that is hede of al principate and powere. ¹¹ In quham ye ar circumcidit, in circumcisioun nocht made with hande, in disponyng of the body of flesch, bot in circumcisioun of Crist; ¹² And ye ar berysit togiddire with him in bapty m, in quham alsa ye haue risen agane be faith of the wirking of God, that raasit him fra dede. ¹³ And quhen ye war dede in giltis, and in the prepucie of your flesch, he quiknyt togiddir you with him, forgevand to you al giltis, ✠

i. Cor. v. a.

Gal. iii. b.

Roma. xvi. b.

ii. Cor. v. c.
Joh. i. b.
ii. Peter i. a.Roma. ii. c.
Phi. iii. a.Roma. vi. a.
F. 146 r.Roma. v. a.
Ephe. ii. a.

Collo. i. b.

ii. 4. *heicht*: *sublimitate*.5. *sadnes*: *firmentum*; Rh., 'constancy.'6. *ye haue takin*: *accepistis*. our Lorde: so Wy., P., adding *nostrum* from Eph. iii. 11, with codd. Tolet., Demidov., Augiens., R., and St.7. *And be ye rutit*, &c.: *Radicati, et superedificati in ipso et confirmati*. in the beleue: so Wy., P., reading, with St., Sixt., codd. Tolet., Demidov., and R., *in fide*; Rh., 'in the faith.' Hent., Clem., *fide*.8. *fallace*: *fallaciam*.9. *fulnes*: so P.; *plenitudo*. Wy., 'plente.' Comp. i. 19. Gau (p. 37), 'Al the fouth of God ramanis veralie in hime.'10. *fillit*: *repleti*; Rh., 'replenished.'11. *in disponyng of the body of flesch*: *in expoliatione corporis carnis*; but P., 'in dispoyling of the bodi of fleisch. Wy., 'in nakidnesse of.' Nis. would seem to have been influenced by Tyndal's 'by puttyng of the sinfull boddy.' AV., 'in putting off the body.' Comp. ver. 15.13. *forgevand*: *donans*.

14 Doing away the writing of decre that was aganes
 vs, that was contrarie to vs; and he tuke away that
 fra the myddis, affixing it on the croce; 15 And he
 spoilyeit principatis and poweris, and led out traistlie,
 ouircummand thame opinlie in him self. 16 Tharfore
 na man iuge you in mete, or in drink, or in part of
 fest day, or of neomenie, or of sabotis, 17 Quhilkis
 ar schadow of thingis to cummand; for the body is
 of Crist. 18 Na man desaue you, willand (to teche)
 in meeknes, and religioun of angelis, tha thingis quhilk
 he has nocht sene, walking vanelie, bolnyt with (a) witt
 of his flesch, 19 And nocht halding the hede, of
 quhilk al the body, be bandis and joynngis togiddir
 vndirmynistrit and made, waxis into encressing of God.
 20 For gif ye ar dede with Crist fra the elementis
 of this warld, quhat yit as men levand to the warld

Gene. iii. e.
 Luc. xi. c.
 Joh. xii. d.
 Leui. xi. a.
 Roma. xiiii.
 a.
 Leui. xxiii.
 a.
 Heb. viii. a.,
 ix. b., and
 ix. a.
 Math. xxiii.
 a. ande xxii.
 e.

(a) After *with*, *the* deleted.

ii. 14. **writing of decre**: *chirographum decreti*. **he tuke away**, &c.: *ipsum tulit de medio*. J. Ham. (Fac. Traict., p. 222), 'the handwret that was agains ws.'

15. **And he spoilyeit**: *Et expolians*. **traistlie**: P., 'tristili.' Vg., *confidenter*. Rh., following the punctuation of St., Hent., translates, 'hath led them confidently in open show, triumphing them in himself.'

16. **of neomenie**: so Wy., P. Vg., *neomenia*. Rh., 'of the New-moon.'

17. **is**: supplied by Wy., P., and underlined. Vg., *corpus autem Christi*.

18. **desaue you**: *vos seducat*. **willand (to teche)**: the last two words supplied by P., but underlined. Vg., *volens in humilitate*. **walking vanelie**: so Wy., P., with faulty division. Vg., *quæ non vidit ambulans, frustra inflatus*. Rh., 'willing in the humility and religion of Angels, walking in the things which he hath not seen, in vain puffed up.' RV., 'by a voluntary humility and worshipping of the angels, dwelling in the things which he hath seen, vainly puffed up.'

20. **quhat yit**: *quid adhuc*. **to the warld**: so Wy., P., reading *mundo* with St., Pelag., and R. Vg., *in mundo*. Cod. Fuld., *in hoc mundo*.

deme ye? ²¹ That ye tuiche nocht, nouthir taast, Gal. iii. b.
 nouthir trete with handis tha thingis, ²² Quhilkis al
 are into dede be that ilk vse, eftire the comand-
 mentis and techingis of men; ²³ Quhilk haue a
 resoun of wisdom in vane religioun and meeknes, i. Thi. iii. d.
 and nocht to spaire the body, nocht in ony honour
 to the fulfilling of flesch.

iii chapture.

✠ Tharfore gif ye haue risen togiddire with Crist, Ephe. i. c.
 seek ye tha thingis that ar abone, quhare Crist is Heb. i. 2-1, x.
 sitting in the richthalf of God. ² Sauour ye tha b., ande xii.
 thingis, that ar abone, nocht tha that ar on the a.
 erde. ³ For ye ar dede, and your lijf is hid with i. Peter i. c.
 Crist in God. ⁴ For quhen Crist, your lijf, sal appere, Phil. iii. c.
 than alsa ye sal appere with him in glorie. ✠ Joh. iii. c.
⁵ Tharfore sla ye your membris, the quhilk ar on i. Cor. vi. d.
 the erde, fornicatioun, vnclennes, licherie, euile coua- Ephe. v. a.

ii. 21. That ye tuiche nocht: *Ne tetigeritis.* nouthir trete
 with handis: *neque contrectaveritis.*

22. into dede: *in interitum*; Rh., 'unto destruction.'

23. resoun: *rationem*; Rh., 'show.' fulfilling: *saturitatem.*
 RV., 'Which things have indeed a show of wisdom in will-worship,
 and humility, and severity to the body; but are not of any value
 against the indulgence of the flesh.'

iii. 1. richthalf: *dextera.* Gau (p. 70), 'giff ze be rissine wp
 with Christ thane seik efter heuinlie thingis.'

2. Sauour: *sapiens.* ar on the erde: P., 'ben on the erthe.'
 Vv. 1, 2: Abp. Ham. (p. 165), 'Gyf ye be ryssin with Christ seik
 thai thingis quhilk ar abone, quhair Christ is sittand at the rycht
 hand of God, set your mynd in thai thingis, quhilk are abone, and
 nocht apon thai thingis quhilk ar apon the erde.'

4. For quhen: so P., reading *Cum enim* with cod. Demidov.,
 Pelag., the Sarum Missal, and R. St., Sixt., with cod. Tolet.,
 read, *Cum autem.* Wyclif's 'Forsothe whanne' may represent
 either. Hent., Clem., *Cum.* Crist, your lijf, sal appere:
 P., 'Crist schal appere, 3oure lijf,' and similarly Wy.; *Christus*
apparuerit, vita vestra.

5. sla: *Mortificate.*

Lord. ²¹ Fadres, will ye nocht prouok your sonnys to indignatioun, that thai be nocht made febile hartit. ²² Seruandis, obey ye be althingis to fleschlie lordis, nocht seruing at the e, as plesing to men, bot in simpilnes of hart, dredand the Lord. ²³ Quhat euir ye do, wirk ye of will, as to the Lorde and nocht to men; ²⁴ Wittand that of the Lord ye sal tak yeelding of heretage. Serue ye to the Lord Crist. ²⁵ For he that dois iniure, sal resauie that that he did euilie; and acceptioun of personnis is nocht anentis Gode.

Ephe. vi. a.
Titum ii. b.

i. Peter² ii. c.

Roma. iii. a.
Actis x. d.
Roma. ii.

The fourt chapur.

Lordis, geue ye to seruandis that that is iust and euen, wittand that alsa ye haue a Lord in heuen. ² Be ye besie in prayere, wakand in it, in doing of thankngis; ³ And pray ye ilk for vthir, and for vs, that God opin to vs the dure of word, to speke the mysterie of Crist; for quhilk alsa I am bundin, ⁴ That I schew it, as it behuvis me to speke. ⁵ Walk ye in wisdom to thame that ar without furth, aganebiand tyme. ⁶ Youre word be sesonnit in salt euirmare in grace; that ye wit, how it behuvis you to ansuere to ilkman. ⁷ Tithicus, (a) maast dere

Ephe. vi. a.
ii. Tessa. iii.
a.

Ecclesi.
xxvii. b.
Ephe. v. c.
Math. v. b.
Mar. ix. e.

(a) Before *maast*, *the* elided.

iii. 21. **prouok**: Wy., P., 'terre.' Vg., *provocare*. **febile hartit**: *pusillo animo*.

22. **at the e**: *ad oculum*; Wy., P., 'at i3e.'

23. **of will**: *ex animo*; Rh., 'from the heart.'

24. **yeelding of heretage**: *retributionem hereditatis*.

iv. 2. **wakand**: *vigilantes*. Wy., 'wakyng'; but P., 'and wake.'

3. **And pray ye ilk for vthir, and for vs**: so P.; but Wy., 'preyng to gidere and for vs.' Vg., *Orantes simul et pro nobis*. R. adds *et pro vobis*, but deletes it.

4. **as**: *ita ut*; Wy., P., 'so as.'

5. **without furth**: *foris*.

6. **be sesonnit**: P., 'be sauered'; *sit conditus*.

bruther, and feithfull minister, and my fallow in the Lord, sal mak al thingis knowne to you, that ar about me. ⁸Quham I haue send to you to the sammin thing, that he know quhat thingis ar about yow, and confort your hartis, ⁹With Onesime, maast dere and faithfull bruther, quhilk is of yow; quhilk sal mak althingis that ar done here, knowne to yow. ¹⁰Aristarchus, presonnare with me, gretis you wele, and Marc, the cusing of Barnabas, of quham (a) ye haue tak comandementis; gif he cummis to you, resaue ye him; ¹¹And Jesus, that is said iust, quhilkis ar of circumcisioun, thai allaan ar my helparis in the kingdome of God, that war to me in solace. ¹²Epaphras, that is of you, the seruand of Jesu Crist, gretis you wele; euir besie for you in prayers, that ye stand perfite and full in all the will of God. ¹³And I bere witnessing to him, that he has mekile trauale for you, and for thame that ar at Laodicie, and that ar at Ierapolym. ¹⁴Luc, the medicynar maast dere, and Demas, gretis you wele. ¹⁵Grete ye wele the brether that ar at Laodicie, and the woman Nympham, and the kirk that is in hir hous. ¹⁶And

F. 147 r.
Philemonn i.
b.

Actis xxvii.
a.
ii. Thi. iii.
b.

Collo. i. a.

ii. Thi. iii.
b.

(a) *quham* added above the line.

iv. 7. fallow : *conseruus*.

9. quhilk sal mak : reading, with St., Sixt., cod. Demidov., Pelagius, and R., *qui omnia*. Vg., *Omnia*.

10. presonnare with me : so P. Vg., *concaptivus meus*. Wy., 'myne euene caytyf, or prisoner with me.'

11. iust : *Iustus*.

12. besie : *solicitus*; Rh., 'careful.'

13. And I bere, &c. : *Testimonium enim*; Wy., 'Sothli I bere.' Ierapolym : P., 'Ierapolim.' Rh., 'Hierapolis.'

14. medicynar : Wy., P., 'leche.'

15. the woman Nympham . . . hir hous : P., 'the womman Nynfam . . . hir hous,' with Ambros. taking it for a woman's name; but Wy., 'Nympham . . . his hous.' Vg., *Nympham et quæ in domo eius est Ecclesiam*. RV., 'and Nymphas, and the church that is in their house.'

quhen this epistile is red amang you, do ye, that it be red in the kirk of Laodicensis; and rede ye the epistile that is (a) of Laodicensis. ¹⁷ And say ye to Archippus, Se the mynisterie, that thou has takin in the Lord, that thou fulfill it. ¹⁸ My salutatioun, be the hand of Paule. Be ye myndful of my bandis. The grace of the Lord Jesu be with you. Amen.

ii. Tessa. iii.
b.

Sent fra Romme be Tethicus ande Onesimus.

(a) *that is* added above the line.

iv. 16. **that it be red**: so Wy., P. Vg., *ut et . . . legatur*; but St. omits *et*. **and rede ye**, &c.: so P., but with 'pistle' underlined, translating the reading of Hent., Clem., *et eam, quæ Laodicensium est, vos legatis*. Cod. Boern. reads, *et eam quæ in laodocia est et ut vos legatis*; cod. Claromont., *et eam quæ Laodiciam est ut vos legatis*. Wy., 'and that that is of Laodicensis be rad at [a.l. to] you,' follows cod. Fuld., *et ea* [MS. *eam*] *quæ Laodicensium est ad vos legatur*; or Sixt., with Pelagius, *vobis legatur*; while St. adds *ut* before *vobis*.

18. **My salutatioun**, &c.: so Wy., P.; but Vg., *Salutatio, mea manu Pauli*; Rh., 'The salutation: with mine own hand, Paul's.' **The grace of the Lord Jesu**: so Wy., reading *Gratia Domini Jesu* with R.; but three MSS. have 'oure Lord Jhesu Crist,' with St., Sixt., *Domini nostri Jesu Christi*. Cod. Demidov. reads, *Domini nostri Jesu*; cod. Fuld., *Domini nostri*; cod. Tolet., *Dei*. P., 'The grace of the Lord Jhesu Crist.' Hent., Clem., with cod. Amiat., *Gratia vobiscum*.

Tyndal's colophon is, 'Sent from Rome by Tichicus and Onesimus.'

PROLOUUGE. (a)

THESSALONICENSES ar Macedonies in Jesu Crist.
Quhen thai had resauet the word of treuth, thai
stude stedfastlie (b) in the faith, and als in persecutioun of
thar awne citizenis. Ferthirmaire, thai resauet nocht fals
apostilis, nore tha thingis that war said of fals apostilis.
Thir the apostile praysis, writand to thame fra Athenes
be Tithicus and Onesimus the acolite. (c)

Thessalonians.

The first chapture.

PAULE, and Siluan, and Timothe, to the kirk of
Thessalonicensis, in God the fader, and in the
Lord Jesu Crist, ² Grace and pece to you. We do i. Cor. i. a.

(a) The **Prolouge** is from Purvey. The original in R. is :
'Thessalonicenses sunt Macedones in Christo Iesu. Qui accepto
verbo veritatis perstiterunt in fide etiam in persecutione civium
suorum, præterea nec receperunt *falsos apostolos nec* ea quæ a falsis
apostolis dicebantur. Hos collaudat apostolus, scribens eis ab
Athenis *per Tycicum et Onesimum.*' The words in italics are
not in codd. Amiat., Fuld., Demidov., Cavensis; the Glossa
Ordinaria has, *per Tichicum diaconum et Onesimum acolythum*;
codd. Fuld., Demid., *per Timotheum diaconum.*

(b) **stedfastlie** : so P., but two MSS., 'stiffi.' Wy., 'perfytyly.'

(c) **the acolite** : not in Wy., P.

i. i. **the fader** : so P., with Hent., Clem.; but Wy., 'oure
fadir,' with St., Sixt., Harl. 1772, R., and the Sarum Breviary.
Rh., 'in God the Father, and our Lord Jesus Christ.'

2. **Grace and pece to you** : so P., as at Phil. i. 2, Coll. i. 3,
without authority. Wy., 'grace to you, and pees,' as in Vg., *Gratia
vobis, et pax.*

Gal. i. a. thankis to God euirmare for al you, and we
 Phil. i. a. mak mynd of you in our prayeris without censing;
 Col. ii. a. ³Havand mynd of your faith, and traual, and
 i. Thess. iii. charitee, and abiding of the hope of our Lord Jesu
 b. Crist, before God and our fader. ⁴Ye luvit brether
 i. Tim. i. a. of God, we wittand your chesing; ⁵For our gospele
 i. Cor. ii. a. was nocht at you in word aanly, bot als in virtue,
 made iii. c. and in the Haligaast, and in mekile plentee; as ye
 F. 147. r. wate, quhilk we war amang you for you; ⁶And ye
 i. Tim. ii. a. ar made followeris of vs, and of the Lord, resavand
 the word in mekile tribulatioun, with ioy of the
 Haligaast; ⁷Sa that ye ar made exempile to almen
 that beleues, in Macedonie and in Achaie. ⁸For of
 yow the word of the Lord is publisit, nocht aanly
 in Macedonie and Achaie, bot your faith that is to
 God, in ilk place is gane furth; sa that it is nocht
 nede to vs to speke ony thing. ⁹For thai schaw of
 you, quhat maner entre we had to you, how ye ar
 conuertit to God fra mawmentis, to serue to levand
 God and verray; ¹⁰And to abide his sonn fra heuenis,
 quham he raasit fra dede, the Lord Jesu, that
 deliuerit vs fra wrathe to cummand.

Acts i. b.
 Job iii. e.

i. 2. and we mak mynd: *memoriam . . . facientes.*

3. Havand mynd of your faith: P., 'hauynge mynde of the werk of 3oure feith.' Wy., 'we myndeful of 3oure werk of feith.' Vg., *Memores operis fidei vestra.* R. omits *operis.* abiding: *sustinentia*; AV., 'patience.' before God: so P.; but Wy., 'bifore the Lord,' reading *ante Dominum*, as in R.

4. of God: *a Deo.*

5. bot als: *sed et*; Wy., 'but,' omitting *et* with Hent., codd. Amiat., Fuld., Angiens., and the Sarum Missal. quhilk: P., 'whiche.' Vg., *quales*; Wy., 'what maner men.'

7. to almen that beleues: *omnibus credentibus.*

8. publisit: *diffamatus*; Wy., 'defamyd, or moche told.'

9. thai schaw: *annunciant.* how: Wy., P., 'and how.' Vg., *et quomodo.* The omission seems without authority. verray:

10. the Lord Jesu: so P., adding *Dominum* with (1). Breviary; the Sarum Missal has *Jesum Christum nostrum.* Vg., *Jesum*, and so Wy.

ii chap.

For, brether, ye wate our entre to you, for it was
 nocht vane; ² Bot first we suffrit, and war punysit Actis xvi. c.
 with wrangis, as ye wate, in Philippis, and had traist
 in our Lord, to speke to you the gospele of God in
 mekile besynes. ³ And oure exhortatioun is nocht of Actis xvii. a.
 errour, nouthir of vnclennes, nowthir in gile, ⁴ Bot
 as we previt of God, that the gospele of God suld be Gal. i. b.
 takin to vs, sa we speke; nocht as plesand to men,
 bot to God that preuis our hartis. ⁵ For nowthir we
 war ony tyme in word of flecheing, as ye wate, Phil. i. b.
 nouthir in occasioun of auarice; God is witnes;
⁶ Nouthir sekand glorie of men, nouthir of you,
 nouthir of vthir, ⁷ Quhen we, as Cristis apostilis,
 mycht haue bene in charge to you; bot we war
 made litil in the myddis of you, as gif a nurise
 fostire her sonnys; ⁸ Sa we desirand you with gret
 lufe, walde haue betakin to you, nocht aanly the
 gospel of Gode, bot also our lyves, for ye ar made
 maast dereworthe to vs. ✠ ⁹ For, brether, ye ar Actis xx. c.

ii. 1. ye wate: *ipsi scitis*; Rh., 'your selves know.' for:
quia.

2. Bot first, &c.: *Sed ante passi et contumeliis affecti habuimus.* besynes: *solicitudine.*

3. And: *enim*; Wy., 'Sothli.' is: supplied by P., and underlined.

4. we . . . of God: Nis. omits 'ar.' P., 'we have spoken.'
 Vg., . . . a Deo . . . should be takin: *credendum.*
 we . . . g. join . . . words following.

Wy., . . . Vg., *adulationem.*
 ab aliis . . .
 y., P., . . . AV., . . .

inf . . .
 . . .

i. Cor. iii. b.
ii. Tessa. iii.
a.

F. 148 r.

i. Tessa. iii.
c.

Hebre. x. d.

Actis xvii. a.

myndeful of our trauale and werynes; that we wirk
nycht and day, that we suld nocht greue ony of
you, and prechit to you the evangele of God. ¹⁰ God
and ye ar witnessis, how halilie, and iustly, and
without playnt, we war to yow that beleuet. ¹¹ As
ye wate, how we prayit yow, and confortit ilk of you,
as the fader his sonnis, ¹² And we haue witnessit,
that ye suld ga worthilie to God, that callit you in to
his kingdome and glorie. ¹³ Tharfor we do thankings
to God without cesing. For quhen ye hadde takin
of vs the word of the hering of God, ye tuke it
nocht as the word of men, bot, as it is verralie, the
word of God, that wrikis in you that has beleuet. ¶
¹⁴ For, brether, ye ar made folowaris of the kirkis of
God, that ar in Jude, in Crist Jesu, for ye haue
suffrit the sammin thingis of your euen lynagis, as
thai of the Jewis. ¹⁵ Quhilkis slew baith the Lord
Jesu and prophetis, and persewit vs, and thai pleisit
nocht to Gode, and thai ar aduersaries to almen;
¹⁶ Forbiddand vs to speke to hethin men, that thai
be made saaf, that thai fill thar synnis euirmare;

ii. 9. that we wirk . . . and prechit: *operantes . . . prædicavimus*; Wy., 'we worchinge . . . prechiden.' P., 'we worchiden . . . and prechiden'; but two MSS. have 'we worche.' The conjunction seems due to Nisbet. that we suld nocht greue: *ne . . . gravaremus*. to you: so P., translating *vobis* as in cod. Amiat. and Ambrosiaster; but Wy., 'in 3ou,' with Vg., *in vobis*. Rh., 'among you.' Cod. Boern. has *inter vos*; cod. Tolet. omits.

11. how we prayit, &c.: *qualiter unumquemque vestrum . . . Deprecantes vos, et consolantes, testificati sumus*; Wy., 'how ech of 3ou, . . . preiynge and comfortynge 3ou, we han witnessid.'

12. ye suld ga, &c.: *ambularetis digne Deo*.

13. Tharfor: *Ideo et*; Wy., 'Therefore and.' ye hadde takin: *accepissetis*.

14. folowaris: *imitatores*. for ye: *quia . . . et vos*. euen lynagis: *contribulibus*. as thai: *sicut et ipsi*.

15. pleisit: P., Wy., 'plesen,' with Vg., *placent*. Harl. 1772 has *placuerunt*.

16. fill: *impleant*; Wy., 'fulfille.' AV., 'fill up.'

for the wrathe of God com on thame till into the end. ¹⁷ And, brether, we desolate fra you for a tyme, be mouth and in behalding, bot nocht in hart, haue haastit maire plenteouslie to se your face with gret desire. ¹⁸ For we wald cum to you, ye, I Paule, aanyis and eftsone, bot Sathanas lettis vs. ¹⁹ For quhy quhat is oure hope, oure ioy, our croun of glorie? Quhethir gif ye ar nocht before our Lord Jesu Crist in his cummyng? ²⁰ Forsuthe ye ar oure glorie and ioy.

Daniel x. b.
ii. Cor. i. c.

Phi. ii. b.

The thred chapture.

For quhilk thing we suffrit na langare, and it plesit to vs to duelle allaan at Athenes; ² And we send Thimothe, our bruther, and minister of God in the euangele of Crist, to you to be confermit, and to be taucht for your faith, ⁸ That na man be mouet in thire tribulatiounns. For ye you self wate, that in this thing we ar sett. ⁴ For quhen we war at you,

Actis xvii. c.

Ephe. iii. b.

Joh. xv. b.

ii. Thi. iii. b.

ii. 16. **com**: *pervenit*; but Wy., 'bifore cam,' translating *prævenit* as in Hent., codd. Amiat., Fuld., Boern., Augiensis. Rh., 'is come.'

17. **And**: *Nos autem*. **for a tyme, be mouth and in behalding**: *ad tempus horæ, aspectu*. Wy., 'at the tyme of an hour, in bihooldyng'; but three MSS. have 'by mouth,' as in P. and Nis.; evidently a mistranslation of *ore*, written for *horæ*. **haue haastit**: *festinavimus*; Wy., P., 'han hized.'

18. **we wald**: *voluimus*. **ye, I Paule**: *ego quidem Paulus*. **aanyis and eftsone**: *et semel et iterum*.

19. **oure ioy, our croun**: P., 'or ioye, or coroun.' Vg., *aut gaudium, aut corona*.

20. **Forsuthe ye ar**: so Wy.; but P., 'For 3e ben.' Vg., *Vos enim estis*.

iii. 1. **we suffrit . . . and it plesit to vs**: *sustinentes . . . placuit nobis*.

2. **we send**: *misimus*. **to you to be confermit, &c.**: *ad confirmandos vos, et exhortandos*.

3. **sett**: *positi*; Wy., 'putt.' Rh., 'appointed.'

4. **For quhen**: *Nam et cum*; Wy., 'Forwhi and whanne.'

F. 148 v.

we before said to you, that we suld suffir tribulationns; as it is done, and (a) ye wate. ⁵ Tharfor I Paule, na langare abidand, send to knaw your faith, or pera- uentur he that temptis temp you, and your trauale be made vane. ⁶ Bot now, quhen Timothe sal cum to vs fra you, and tell to vs your faith and charitee, and that ye haue gude mynde of vs, euir desirand to se vs, as we alsa you; ⁷ Tharfor, brethir, we ar confortit in you, in al oure nede and tribulatioun, be your faith. ⁸ For now we leue, gif ye stand in the Lorde. ⁹ For quhat doing of thankings may we yeld to God for yow, in al ioy, in quhilk we haue ioy for you before our Lord? ¹⁰ Nycht and day mair abonndandlie praying, that we se your face, and fulfill tha thingis that failyeis to your faith. ¹¹ Bot God him self and our fader, and the Lord Jesu Crist, dresse our way to you. ¹² And the Lord multiplie you, and mak your charitee to be plenteouse of ilk to vthir, and into almen, as alsa we in you; ¹³ That your hartis be confermit without playnt in halynes, before God and our fadere, in the cummyng of our Lord Jesu Crist with all his sanctis. Amen.

(a) After *and*, *as* deleted.

iii. 5. **I Paule**: *et ego*; P. supplies '*Poul.*' **send**: *miti*. **your trauale**: so P., reading *labor vester* with codd. Tolet., Augiens., R., and Ambrosiaster; but Vg., *noster*. Wy., '*oure.*'

6. **quhen Timothe**, &c.: *veniente Timotheo . . . et annunciante*. **euir desirand**: so P., but in Vg. and Wy. the adverb is connected with the preceding clause. **as we alsa you**: so Wy., P.; but Vg., *sicut et nos quoque vos*. Hent., with codd. Amiat., Fuld., Augiens., Tolet., omits *et*. Cod. Boern. has *sicut et nos vos*; cod. Claromont., *sicut et nos et vos*; Pelag., *sicut et nos quoque et vos*.

9. **yeld**: *retribuere*.

11. **the Lord**: so Wy., P., omitting *noster* with St., codd. Amiat., Fuld., Tolet., Augiens., Pelag., and R. **dresse**: *dirigat*.

13. **That your**, &c.: *Ad confirmanda corda vestra*; Wy., '*to 3oure hertis to be confermyd.*'

iii chaptur.

✠ Tharfor, brether, hyne forwart we pray you, and beseke in the Lord Jesu, (a) that as ye haue resauet of vs, how it behuvis you to ga and to plesse God, sa walk ye, that ye abonnd the maire. ² For ye wat quhat comandmentis I haue gevin to you be the Lord Jesu. ³ For this is the will of God, your halynes, that ye abstene you fra fornicatioun. ⁴ That ilk of you can weeld his vessele in halynes, and honour; ⁵ Nocht in passioun of lust, as hethin men that knowis nocht God. ⁶ And that na man ouirga, nouthir de-saue his bruther in merchandice. For the Lord is vengear of al thir thingis, as we before said to you, and haue witnessit. ⁷ For God callit nocht vs in to vncleennes, bot in to halynes. ✠ ⁸ Tharfor he that dispisis thir thingis, dispisis nocht man, bot God, that alsa gaue his halispirit in vs. ⁹ Bot of the charitee of bretherhede we had na nede to write to you; ye you self haue lerit of God, that ye lufe togiddire; ¹⁰ For ye do that into al brether in al Macedonie. And, brether, we pray you, that ye abounde maire; ¹¹ And tak kepe, that ye be quiete; and that ye do your nede, and that ye wirk with your handis, as we

Phi. i. d.
Roma. xiii. a.
Ephe. v. b.

Tobe. vi. d.
i. Cor. vii. a.

Roma. i. c.

Luc. x. b.
i. Cor. iii. b.
ande vi. c.

i. Tessa. i. a.

Joh. vi. c.

Actis xx. e.
ii. Tessel. iii.
a.

(a) After *Jesu, Crist* deleted.

iv. 1. *hyne forwart*: P., 'fro hennus forward.' Vg., *De cetero. sa walk ye*: so P.; but Vg., *sic et ambuletis*. Wy., 'so and walke 3e.' Cod. Harl. 1772, *p. m.*, omits *et*; codd. Amiat., Fuld., and Ambros. read *sicut et*.

4. *can weeld*: Wy., P., 'Kunne welde.' Vg., *sciat . . . possidere*.

5. *as hethin men*: *sicut et Gentes*.

6. *merchandice*: *negotio*. P., 'chaffaring'; Tyndal, 'bar-gaynyng'; Wy., 'in cause, or nede.'

9. *had*: so Wy., P., reading *habuimus* as in St., codd. Amiat., Harl. 1772, *s. m.*, and Pelagius. Vg., *habemus*.

11. *tak kepe*: *operam detis*. *nede*: so Wy., P. Vg., *negotium*.

haue comandit to you; ¹² And that ye gang honestlie to thame that ar without furth, and that of na manniss ye desire ony thing. ✠ ¹³ For, brether, we will nocht, that ye vnknew of men that deis, that ye be nocht soroufull, as vthir that haue nocht hope. ¹⁴ For gif we beleue, that Jesus was dede, and raase agane, sa God sal lede with him thame that ar dede be Jesu. ¹⁵ And we say this thing to' you in the word of the Lord, that we that levis, that ar left in the cumming of the Lord, sal nocht cum before thame that ar dede. ¹⁶ For the Lord him self sal cum doun fra heuen, in the comandment, and in the voce of ane archangele, and in the trumpet of God; and the dedemen that ar in Crist, sal rijse agane first. ¹⁷ Eftirwart we that leues, that ar left, salbe rauisit togiddir with thame in cloudis, meeting Crist in to

Sapie. ii. a.

i. Cor. xv. f.

F. 149 r.

Math. xxiii.
c.
Joh. v. c.
Actis i. d.
ii. Tessa. ii.
a.

iv. 12. **gang**: *ambuletis*; Wy., P., 'wandre.' **na manniss**: *nullius*.

13. **vnknew**: *ignorare*. **of men that deis**: *de dormientibus*; Wy., 'of men slepynge, or deiynge.' **as vthir**: *sicut et ceteri*; Wy., 'as and othere.'

14. **sa God**: *ita et Deus*. Gau (p. 45), 'Giff we trow that Iesus deit and is rissine agane sua God sal raisz thayme quhilk slepis throw Iesus christ.'

15. **in the cumming**: so Wy., P., reading *in adventu* with St., Hent., Sixt., codd. Demidov., Augiens., R., Pelag., the Sarum Missal and Breviary. Clem., *in adventum*.

17. **meeting Crist**: *obviam Christo*. Vv. 13-18: Gau (p. 70), 'breder ve will nocht that ze be ignorant of thaim that slepis (that is of the deid) that ze be nocht sorouful as oders quhilk hes na hop (of the resurrexione) for giff ve trow yat Iesus tholit deid and is rissine vp agane swa God sal leid thaim vp to the heuine with hime quhilk ar deid in christ, for we say to zow yat in our lordis aune vord that we quhilk liffis and ramanis to our lordis cuming apone dwmis day that ve sal nocht cum (to the hewine) befor thaim quhilk slepit forquhy our lord sal thane, command ane archangel, to blaw the trumpait of God and he sal cum dwne of the heuine, and thay quhilk ar deid in Christ sal first stand wp sine sal we quhilk thane sal liff, be reft to gider with thaim, and meit our lord in ye air, and sine ramane for ewer with hime quhairfor be glaid and blith, and confort euerie ane oder in thir vordis.'

the aere; and sa euirmare we salbe with the Lord.

¹⁸ Tharfor be ye confortit togiddir in thir wordis. ¶

v chaptur.

Bot, brether, of tymes and momentis ye nede nocht that I write to you. ² For ye you self wate deligentlie, that the day of the Lord sal cum, as a thief in the nycht. ³ For quhen thai sal say pece is, and sickirnes, than suddane dede sal cum on thame, as dolour to a woman that is with child, and thai sal nocht eschape. ⁴ Bot, brether, ye ar nocht in mirknessis, that the ilk day as a thief tak you. ✠ ⁵ For all ye ar the sonnis of licht, and sonnis of day; we ar nocht of nycht, nor yit of mirknessis. ⁶ Tharfore slepe we nocht as vthir; bot wake we, and be we sobire. ⁷ For thai that slepis, slepis in the nycht, and thai that ar drunken, ar drunken in the nycht. ⁸ Bot we that ar of the day, ar sobire, clethit in the habirionn of faith and of charitee, and in the helm of hope of hele. ⁹ For God puttit nocht vs into wrathe, bot into the purchasing of hele be our Lord Jesu Crist, ¹⁰ That was dede for vs; that quhethir we wake, quhethir we slepe, we leue togiddir with him. ¹¹ For quhilk thing confort ye togiddir, and edifie ye ilk

Math. xxliii.
d.
ii. Peter iii.
d.

Apoc. iii. a.
Jere. xv. b.

Roma. xiii.
d.

Esa. lvi. c.
Ephe. vi. b.

ii. Cor. v. d.

v. 1. I write: so Wy., P., translating *scribam*, as in codd. Fuld., Augiens., Harl. 1772, *p. m.*; but Vg., *scribamus*.

2. sal cum, as a thief: *sicut fur . . . ita veniet*. Abp. Ham. (p. 288), 'Ye ken that the day of our Lord sal cum apon yow quietly evin as the thief cummis on the nycht.'

3. pece is: *pax*; P., 'pees is.' dede: *interitus*; Wy., 'perischinge, or deeth.'

5. nor yit: *neque*; P., 'nether.'

6. as vthir: *sicut et ceteri*; but cod. Augiens. omits *et*.

8. the helm of hope of hele: so P., translating *galeam spei salutis*, as in Ambros.; but Vg., *spem*. Wy., 'the helm, hope of heelthe.'

9. puttit: *posuit*. purchasing: *acquisitionem*.

Gall. vi. a.
i. Timo. v. c.

Math. v. c.

Phi. iii. a.
Luc. xviii. a.
Ephe. v. b.

i. Cor. xiii.
d.
F. 149 v.

i. Cor. i. e.
ande x. c.

vthir, as ye do. ¶ ¹² And, brether, we pray you, that ye know thame that labouris amang you, and ar soueranis to you in the Lord, and techis you, ¹⁸ That ye haue thame maire aboundantie in charitee, and for the werk of thame: haue ye pece with thame. ¹⁴ And, brether, we pray you, repreue ye vnpeceable men. Confort ye men of litil hart, resaue ye seke men, be ye patient to almen. ¹⁵ Se ye, that naman yeld euile for euile to ony man; bot euirmare follow ye that that is gude, to vthir and to almen. ¹⁶ Euirmare ioy ye; ¹⁷ † Without cessing pray ye; ¹⁸ Jn althingis do ye thankis. For this is the will of God in Crist Jesu, in al you. ¹⁹ Will ye nocht slokin the spirit; ²⁰ Will ye nocht despise prophecies. ²¹ Bot preue ye althingis, and hald ye that thing that is gude. ²² Abstene you fra al euile spice. ²³ And God himself of pece mak you hali be althingis, that your spirit be kept haale, and saule, and body, without playnt, in the cumming of our Lord Jesu Crist. ²⁴ God is trew, that callit you, quhilk alsa sal do.

‡ Without cessing pray ye.) Lik as he that is in presoun desiris cuir to be deliuerit, quiddyher be eatand, drynkande, or sleipande, and as he that is seik desiris al-ways to be hail, ewin sua dois euiry Christin mann pray continually, yee, ewin quhen he semiss nocht to pray; for prayer consistis nocht in mony wordis, Math. vi., bot in the spreit and verite, Joh. iii., ande in the vehement desire of the hart towardis Gode.

v. 11. as ye do: *sicut et facitis*.

12. ar soueranis: so P.; but Vg., *presunt*. Wy., 'ben bifore.'

13. in charitee, &c.: the faulty division is in Wy., P.; the latter adds 'and,' as in Nis. Sixt., with cod. Fuld. and Pelag., reads *et pacem*. Clem., *in charitate propter opus illorum: pacem habete cum eis*.

14. men of litil hart: *pusillanimes*.

17. Without cessing: *sine intermissione*. Abp. Ham. (p. 244), 'Pray without cessing': *id.* (p. 247), 'Pray continually and cease nocht.'

19. slokin: Wy., P., 'quenche.' Vg., *extinguere*.

21. and hald: so P., without authority for 'and.'

22. spice: *specie*; Wy., 'spice, or liknesse.'

23. And God himself of pece: *Ipse autem Deus pacis*.

24. God is trew: so Wy., P., with cod. Boern., *Fidelis est Deus*. Cod. Augiens. has *Fidelis Deus*; R., *Fidelis autem Deus*; Ambros., *Fidelis est enim Deus*; Vg., *Fidelis est, qui vocavit*. Comp. 2 Thess. iii. 3.

²⁵ Brether, pray ye for vs. ²⁶ Grete ye wele al brether in hali kisse. ²⁷ I coniure you be the Lord, that this epistile be redde to all halie brether. ²⁸ The grace of our Lord Jesu Crist be with yow. Amen.

Roma. xvi.
b.
i. Cor. xvi. c.
ii. Cor. xiii.
c.

Sent fra Athene.

v. 27. I coniure : *Adjuro.*

28. be : supplied by Wy., P., and underlined.

Tyndal's colophon is, 'The fyrst pistle vnto the Tessalonyans written from Athens.'

PROLOUUG. (a)

THE apostile writis the second epistile to Thessalonicens, and makis knowne to thame of the last tymes, and of the cummyng of the aduersarie, and of the thrawing doun of him. He writis this epistile fra Athenes be Tithicus the deken and Onesimus the acolite.

ii. Thessalonians.

The first chapt.

ii. Cor. i. a.
Ephe. i. a.

PAULE, and Siluan, and Timothe, to the kirk of Thessalonicensis, in God our fader, and in the Lord Jesu Crist, ² Grace to you and pece of God, our fader, and of the Lord Jesu Crist. ³ We aw to do thankinis euirmare to God for yow, brether, sa as it is worthie, for your (b) faith ourwaxis, and the charitee of ilk of you to vthir abonndis. ⁴ Sa that

(a) The **Prolouug** follows P. closely. The original in cod. Amiat. is: 'Ad Thessalonicensis secundam scribit epistulam et notum facit eis de temporibus novissimis et de *adversarii detectione*. Scribit hanc epistulam ab Athenis.' For the words in italics, R. reads *aduentione aduersarii et de deceptione eius*; cod. Demid., *aduersarii eiectione*; the Glossa Ordinaria, *adversarii dejectione*. R. and the Glossa add at the end, *per tithicum dyaconum et onesimum acolitum*.

(b) *your* corrected out of *our*.

In the margin opposite the first verse of the first chapter is written in John Neisbitt's hand — *And he spak unto the people saying thus saythe the lord, &*

i. 3. **ourwaxis** : Wy., P.

we vs self glories in you in the kirkis of God, for your pacience and faith in al your persecutiounns and tribulatiouns. Quhilk ye sustene, ⁵ Into the exempile of the iust dome of God, that ye be had worthi in the kingdom of God, for the quhilk ye suffir. ⁶ Gif neuir-theles it is iust before God to quite tribulatioun to thame that trubilis you, ⁷ And to you that ar trublit, rest with vs in the schawing of the Lord Jesu fra heuen, with angelis of his virtue, ⁸ In the flawm of fire, that sal geve vengeance to thame that knawis nocht God, and that obeyis nocht to the euangele of our Lord Jesu Crist. ⁹ Quhilkis sal suffir euirlasting panes, in perysing fra the face of the Lord, and fra the glorie of his virtue, ¹⁰ Quhen he sal cum to be glorifijt in his sanctis, and to be made wonndirfull in almen that beleuet, for our witnessing is beleuet on you, in that day. ¹¹ In quhilk thing alsa we pray euirmare for you, that our Lord God mak you worthi to his calling, and fill al the will of his gudeness, and the werk of faith in virtue; ¹² That the name of our Lord Jesu Crist be clarifijt in you, and ye in him, be the grace of our Lord Jesu Crist.

Math. xxiii.
c. ande xxv.
c.

ii. Peter iii.
a.
Roma. ii. a.
Sapie. v. a.

F. 150 r.

Esaie ii. b.

Coll. i. a.

i. 4. **we vs self**: *et nos ipsi*. Cod. Amiat., R., and Ambros. omit *et*. **and faith in al your persecutiounns**: so Wy., P., reading *et fide in omnibus persecutionibus* with St., Hent., and the ancient authorities generally. Sixt., Clem. read, *et fide, et*.

5. **for the quhilk ye suffir**: *pro quo et patimini*.

7. **schawing**: *revelatione*. **virtue**: *virtutis*; Rh., 'power.'

8. **that sal geve**: so P.; but Vg., *dantis*. Wy., '3yuyng.'

11. **mak you worthi to his calling**: so P., 'to his cleping,' apparently reading *vocationi*. Vg., *ut dignetur vos vocatione sua Deus noster*. Wy., 'that oure God fouchesaf for to clepe 3ou in his cleping.' No authority for Nisbet's 'Lord.' **his gudeness**: so Vg., translating *bonitas*, as in St., Sixt., cod. Demidov., and so to 'his goodness.' Hent., Clem., with

Jesu Crist: so P., apparently

Clem., add ii., iii., with codd.

secundum Dei nostri, et

Y., 'oure God, and

Claramont.,

ottri

ii chaptur.

Bot, brether, we pray you be the cummyng of our Lord Jesu Crist, and of our congregatioun into the sammin cummyng, ²That ye be nocht mouet sone fra your wit, nouthir be afferit, nouthir be spirit, nouthir be word, nouthir be epistile as send be vs, as gif the day of the Lord be nere. ³Naman desaeue you on ony maner. For bot gif discenssioun cum first, and the man of synn be schawit, the sonn of perditoun, ⁴That is aduersarie, and is vphieit ouir althing that is said Gode, or that is wirschipit, sa that he sit in the temple of God, and schaw him self as gif he war God. ⁵Quhethir ye hald nocht, that yit quhen I was at you, I said thir thingis to you? ⁶And now quhat withhaldis, ye

ii. Peter iii. a.
Daniel ix. e.
i. Timo. iiiii. a.
Luc. xi. c.
i. Cor. iii. a.
ande vi. c.
Daniel xi. c.

ii. 1. be the cummyng: *per adventum*; RV., 'touching the coming.' into the sammin cummyng: so P., apparently translating *in idipsum*, as read by R. Wy., 'into the same thing.' Vg., *in ipsum*. Rh., 'into him.' Ambros. has *in illum*; Tertullian, *ad illum*.

2. as send be vs: *tanquam per nos missam*.

3. For bot gif: *quoniam nisi*; Wy., 'For no but.' P., 'For but.' discenssioun: so P., but one MS. has 'discessioun, or departyng, or departisoun.' Wy., 'departyng away, or dissencioun'; but five MSS. only 'departyng away,' and one, 'departyng away, or discessioun.' Thus beside the Vg. *discessio* there was a reading *dissensio*, as evidenced further by Mammothrectus. The Old Latin has *refuga*; Ambros., *defectio*; Tertullian and Irenæus quote with *abscissio*. Rh., 'revolt.' AV., 'a falling away.'

4. That is aduersarie: *Qui adversatur*. is vphieit: *extollitur*; Wy., P., 'is enhaunsid.' and schaw him self: *ostendens se*. Vv. 3, 4: Burne (f. 137), 'vnles first thair be ane defection . . . And that man of syn be reueilet quha is ane Aduersar exaltand him self aganis al thame quha ar callit God, or vorschippit as hauing Diuin pouar, sua that he sal sit in the kirk of God vantand him self as gif he var God.'

5. Quhethir ye hald: so Wy., P., reading, with St., Hent., *Num retinetis*. Ambros. has, *An non meministis*. Vg., *Non retinctis*, with all ancient authorities.

wate, that he be schawit in his tyme. ⁷ For the priuitee of wickitnes wirkis now; aanly that he that haldis now, hald, till he be done away. ⁸ And than the ilk wickit man salbe schawit, quham the Lord Jesu sal sla with the spirit of his mouth, and sal destroy with lichtnyng of his cummyng; him ⁹ Quhais cummyng is be the working of Sathanas, in al virtue, and signis, and gret wonndris fals, ¹⁰ And in al desate of wickitnes, to thame that perysis. For that thai resauet nocht the charitee of treuth, that thai suld be made saaf. ¹¹ And tharfore God sal send to thame a working of errour, that thai beleue to lesing, ¹² That all be demyt, quhilkis beleuet nocht to treuth, bot consentit to wickitnes. ¹³ Bot, brether, luvit of God, we aw to do thankings to God euirmare for you, that God chese vs the first fruitis in to hele, in hallowing of spirit and in faith of treuth; ¹⁴ In quhilk also he callit you be our gospele, in to getting of the glorie of our Lord Jesu Crist. ¹⁵ Tharfor, brether, stand ye, and hald

i. Joh. ii. c.

Joh. xv. d.
Esaie xi. a.
Daniel viii.
d.Deutro. xiii.
a.
Math. xxiii.
b.Zacharie v.
a.
Roma. i. d.

Osee vii. a.

F. 150 v.

ii. 7. **priuete of wickitnes**: so P. Vg., *mysterium iniquitatis*. Wy., 'the myserie, or priuete, of wickidnesse.' Mammotrectus, *i. occultam iniquitatem.* till he be done away: *donec de medio fiat.*

8. **with the spirit**: *spiritu*. RV., 'with the breath.' **lichtnyng**: so P. Vg., *illustratione*. Wy., 'illumynyng, or schynyng.'

9. **be the working**: *secundum operationem*. **gret wonndris fals**: *prodigiis mendacibus*.

10. **desate**: *seductione*.

13. **vs**: so Wy., P., reading *nos* with St., codd. Amiat., Fuld., Tolet., Augiens., Claromont, and Pelagius. Vg., *vos*.

14. **gospele**: here Nis. follows P., instead of substituting 'evangele' as usual. **getting**: *acquisitionem*.

15. **stand ye**: Burne (f. 157), 'Stand and keip al thingis quhilke ze haue learned ather be vord or vryt': *id.* (f. 161), 'Stand and keip the traditionis quhilke ze haue ressaued ather be vord or vryt.' J. Ham. (Cath. Traict., f. 82 v.), 'Stand steidfast and retene the traditions quhilke ze haue learnit, ather be vord or epistle': *id.* (Fac. Traict., p. 14), 'Stand and keip the traditions whilkis ze haue lernit ather be word or wret.' Kenn. (p. 145), 'Brether,

ye the traditiouns, that ye haue lerit, outhir be word,
 outhir be oure epistile. ¹⁶ And our Lord Jesu Crist
 him self, and God oure fader, quhilk luvit vs, and
 gaue euirlasting confort and gude hope in grace,
¹⁷ Exhort your hartis, and conferme in all gude werk
 and word.

iii chap.

Math. ix. d.
 Ephe. vi. c.
 Collo. iii. a.

✠ Brether, fra hineforwart pray ye for ws, that the
 word of God rin, and be clarifijt, as it is anentis
 you; ² And that we be deliuerit fra noyous and
 euile men; for faith is nocht of almen. ³ Bot the
 Lord is trew, that sal conferme you, and sal kepe
 fra euile. ⁴ And, brether, we traist of you in the
 Lord, for quhat euir thingis we comand (a) to you,
 bathe ye do and sal do. ⁵ And the Lord dresse
 your hartis, in the charitee of God, and in the
 pacience of Crist. ⁶ Bot, brether, we denonnce to

Joh. vi. c.

Deut. xxix.
 a. ande
 xxx. b.
 Jere. xxiii.
 b.

(a) Before *to, of you* deleted.

stand ze fast, and keip the traditionis quhilkis ze have learnit, older
 be our precheing or be our Epistole.' King (f. 43 v.), 'And sa brether
 stand suire and keip the traditions quhilk ze haiw learnit, aither by
 word or epistle.'

ii. 16. **and God oure fader**: so P., with codd. Augiens., Boern.,
et Deus pater noster. Cod. Tolet. reads, *et pater noster*. Vg., *et*
Deus et Pater noster. Wy., 'and God and oure fadir.'

iii. 1. **rin**: *currat*; Rh., 'may haye course.' **as it is anentis**
you: *sicut et apud vos*. P. supplies '*it is*'; Wy., 'as and anentis
 3ou.'

2. **noyous**: so P. Vg., *importunis*. Wy., 'vncouenable, or
 noyous.' AV., 'unreasonable.'

3. **the Lord**: so Wy., P., reading *Dominus* with Hent., codd.
 Amiat., Demidov., and R. St., Sixt., Clem., *Deus*.

4. **brether**: Wy., P., '*britheren*'; but St., Sixt., with Harl.
 1772, and Pelag., actually add *fratres*. **quhat euir thingis**: so
 Wy., P., translating *quæcumque* as in St., Sixt., Pelag., and R.
 Hent., Clem., *quæ*.

5. **dresse**: *dirigat*.

6. **denonnce**: *denunciamus*; AV., 'command.'

you in the name of our Lord Jesu Crist, that ye
 withdraw you fra ilk bruther that wandris out of
 ordour, and nocht eftire the teching, that thai
 resauet of vs. ¶ ⁷ For ye you self wate, how it
 behuvis to follow vs. For we war nocht vnpeceabile
 amang you, ⁸ Nouthir without our awne trauale we
 ete brede of ony man, bot in trauale and werynes
 wirkand nycht and day, that we grevit naan of
 you. ⁹ Nocht as we had nocht powere, bot that
 we suld geue vs self exempile to follow vs. ¹⁰ For
 alsa quhen we war amang you, we denuncit this
 thing to you, that gif ony man will nocht wirk,
 nouthir ete he. ¹¹ For we haue herd that sum
 amang you gais in rest, and na thing werkis, bot
 doand curiously. ¹² Bot we denonnce to thame that
 ar sic men, and beseke in the Lord Jesu Crist, that
 thai wirk with silence, and ete thare awne brede.
¹³ Bot wil ye nocht, brether, failye wele doand.
¹⁴ That gif ony man obey nocht to our word be
 epistile, mark ye him, and comoun ye nocht with him,
 that he be schamyt; ¹⁵ And will ye nocht gesse him

i. Cor. xv. b.

i. Cor. iii. c.

Actis xviii. a.
ande xx. e.

ii. Cor. xi. b.

i. Tessa. ii.
a.i. Tessa. iii.
b.Gal. vi. a.
ii. Joh. i. d.

iii. 6. that wandris out of ordour: *ambulante inordinate*; Wy.,
 'wandrynge vnordynatly, or azens good ordre.' eftire the teching:
 so P. Vg., *secundum traditionem*. Wy., 'vp the tradicioun.' J.
 Ham. (Fac. Traict., p. 15), 'we denounce to zou brethrine yat ze
 withdraw zour selfis frome euerie brother walking inordinatlie and
 not according to ye tradition whilk thay haue ressauet of vs.'

7. follow: Wy., P., 'sue.' Vg., *imitari*. vnpeceabile: so
 P.; but Wy., 'inquet, or reste, or in pesyble.' Vg., *inquieti*.

8. without our awne trauale: *gratis*. that we grevit naan
 of you: *ne quem vestrum gravaremus*.

9. suld geue: *daremus vobis*; 'to zou' in P., but omitted by
 Wy. and Nis., without authority.

11. gais in rest: *ambulare inquiete*. P., 'goon in reste.' Wy.,
 'for to wandre inquiet, or reste, or in pesibli.' Rh., 'walk un-
 quietly.' doand curiously: *curiose agentes*; Rh., 'curiously
 meddling.'

12. wirk . . . and ete: *operantes . . . manducent*.

15. gesse: *existimare*.

as ane ennimy, bot repreue ye him as a bruther.
 Col. iii. b. ¹⁶ And God him self of pece gif to you eurlasting
 Joha. iii. c. pece in al place. The Lord be with you all. ¹⁷ My
 salutatioun be the hand of Paule; quhilk signe in
 F. 151 r. ilk epistle I write thus. ¹⁸ The grace of our Lord
 i. Tessa. v. Jesu Crist be with all yow. Amen.
 c.

Sent fra Athens.

iii. 16. **And God him self**: so P., reading *Ipse autem Deus* with St., Sixt., codd. Augiens., Boern., and R. Hent., Clem., with codd. Amiat., Fuld., *Dominus*.

17. **My salutatioun**, &c.: so Wy., P.; but Vg., *Salutatio, mea manu Pauli*, as at Col. iv. 18. **quhilk signe**, &c.: so P.; but Vg., *quod est signum in omni epistola, ita scribo*. Wy., 'that is signe in ech epistle. I write thus.' Cod. Tolet. omits *est*.

18. **be**: supplied by P.

No colophon in Wy., P. Tyndal, 'Sent from Athens.'

PROLOUUG.(a)

HE informis and techis Timothe of the ordinance of
bischopis office, and of dekenes office, and euiry
discipline of hali kirk, writand to him fra Macedonie be
Tithicus the dekene.

i. Thimothe.

The first chapture.

PAULE, apostile of Jesu Crist, be comandement of
God our saluatour, and of Jesu Crist our hope,
²To Timothe, beluvit sonn in the faith: Grace and
mercy and pece, of God the fader, and of Jesu
Crist, our Lord. ³As I prayit thee, that thou suld
duell at Ephesie, quhen I went in to Macedonie,
that thou suld denonnce to sum men, that thai suld
nocht teche vthirwise, ⁴Nowthir geue tent to
fabilis and genelogijs that ar vncertane, quhilk gevis

Actis ix. b.

i. Tess. i. a.
Actis xvi. b.
i. Cor. i. a.

Gal. i. a.
Actis xix.,
xx.

ii. Timo. ii.
c.
Titum iii. b.

(a) The **Prolouug** is from Purvey. The original in cod. Amiat. is: 'Timotheum instruit et docet de ordinatione episcopatus et diaconii et omnis ecclesiastice disciplinæ, scribens ei a Machedonia.' The Glossa Ordinaria has, 'scribens ei a Laodicea per Tychicum diaconum'; cod. Fuld. and R. give the same place of origin, but cod. Demid., 'ab urbe Roma'; cod. Cavensis, 'ab hurbe.'

i. i. and of Jesu Crist: so Wy., P.; but Vg., *et Christi Jesu*. Similarly in ver. 2, *Christo Jesu*.

2. **Grace and mercy**: so Wy., P., reading *Gratia et misericordia* with St., R., Pelagius, Sedulius. Vg., *Gratia, misericordia et pax*.

4. **geue tent to fabillis**: *intenderent fabulis*. **gevis**: *præstant*; Rh., 'minister.'

Roma. xiii. b.
Gal. vi. a.
Actis xv. b.

questiouns, mare than edificatiounn of God, that is in the faith. ⁵ For the end of comandment is charitee of clene hart, and gude conscience, and of faith nocht fenyeit. ⁶ Fra quhilk thingis sum men haue errit, and ar turnit in to vane speche; ⁷ And willis to be techeris of the law, and vndirstandis nocht quhat thingis thai speke, nouthir of quhat thingis thai afferme. ✠ ⁸ And we wate that the law is

Roma. vii. b.
Gal. v. c.

gude, gif ony man vse it lauchfully; ⁹ And wittand this thing, that the law is nocht set to a iust man, bot to vniustmen and nocht subiect, to wickit men and to synaris, to cursit men and defoulit, to slaeris of fadere, and slaeris of moder, to manslaeris ¹⁰ And

Roma. i. d.

licheouris, to thame that dois licherie with men, lesing mongaris and forsuornn, and gif ony vthir thing is contrarie to the haalsum teching, ¹¹ That is eftir the euangele of the glorie of blessit God, quhilk is betakin to me. ¹² I do thankings to him, that confortit me in Crist Jesu our Lord, for he gessit me faithfull, and put me in mynisterie, ¹³ That first was a blasfeme, and a perseware, and full of wrangis. Bot I haue gettin mercy of God, for I

Actis ix. a.
Gal. i. a.

F. 151 v.

i. 6. **haue errit, and ar turnit**: *aberrantes, conversi sunt.*

7. **And willis**: *Volentes.*

8. **And we wate**: *Scimus autem.* Abp. Ham. (p. 120), 'We know that the law is gud, gif a man will use it weil.'

9. **And wittand**: so P., without authority for 'And.' St., Sixt., *Scientes.* Hent., Clem., *Sciens.* **nocht subiect**: *non subditis.*

10. **lesing mongaris**: *mendacibus.* Nis. follows P. in omitting the translation of the preceding *plagiariis.* Wy., 'silleris, or steleris, or draweris awey, of men.'

11. **eftir**: *secundum*; Rh., 'according to.' **betakin**: *creditum.*

12. **in Crist**: so Wy., P., reading with St., Sixt., cod. Claramont., Ambros., Pelag., and K., *in Christo.* Clem., Hent., *Christo*; Rh., 'I give him thanks . . . Christ Jesus.' **gessit**: *existimavit.* **and put me**: *ponens.*

13. **blasfeme**: *blasphemus.* **perseware**: *persecutor.* **full of wrangis**: *contumeliosus.*

vnknewand did in vnbeleue. ¹⁴ Bot the grace of our Lord superaboundit, with faith and lufe that is in Crist Jesu. ✠ ✠ ¹⁵ A trew word, and worthi al resauing, for Crist Jesus com into this warlde to mak sinfulmen saaff, (a) of quhilkis I am the first. ¹⁶ Bot tharfor I haue gettin mercy, that Crist Jesu suld schaw in me first al pacience, to the informyng of thame that sal beleue to him in to eurlasting lijf. ¹⁷ And to the king of warldis, vndedeliē and vnuisibile God allaan, be honour and glorie in to warldis of warldis. Amen. ✠ ¹⁸ I betak this comandment to thee, thou sonn Timothe, ‡ eftir prophecijis that haue bene heretofore in thee, that thou trauale in thame a gude trauale, ¹⁹ Having faith and gude conscience, quhilk sum men castis away, and perisit about the faith. ²⁰ Of quhilk is Hymeneus and Alexander, quhilkis I betuke to Sathanas, that thai lere to nocht blaspheme.

Math. ix. b.
Joha. iii. c.

Collo. i. b.

for the
pheticis.)
at is to
e, eftir
doctryne
i thow
receanit
eddy,
ilk is
trin in the
pheticis.

ii. Tymo. ii.
b. ande the
iiii. b.
i. Cor. v. b.

(a) saaff in MS.

i. 14. **superaboundit**: P., 'ouer aboundide.' Vg., *Superabundavit*.

15. **saaff**: *salvos*. Gau (p. 64), 'it is ane trew vord and aluay wordy to be rasauit Christ Iesus come in this wardil to saiff sinners et ce.'

16. **of thame that sal beleue**: *eorum, qui credituri sunt*; Wy., 'of hem that ben to bileuyng.'

17. **of warldis**: *saeculorum*. **vndedeliē and**: *immortali et*; so Wy., P., with Sixt.; but St., Hent., Clem., with the best authorities, omit *et*. **be**: added by P.

18. **thou sonn Timothe**: so Wy., P.; but Vg., *fili Timothee*. **that haue bene heretofore in thee**: *præcedentes in te*. **that thou trauale**, &c.: *ut milites in illis bonam militiam*; Wy., 'that thou fize, or holde, in hem a good knyȝthood.'

19. **castis away, and perisit**: P., 'casten awei, and perischiden.' Wy., 'castyng a wey, perischeden.' Vg., *repellentes . . . naufragaverunt*.

The Secunnde chaptur.

✠ Tharfor I beseke first of al thingis, that beseekingis, prayeris, askingis, doing of thankngis, be made for almen, ² For kingis and all that ar sett in hienes, that we leid a quiet and a peciabile lijf, in al pitee and chastitee. ³ For this thing is gude, and acceptit before God, our saluatur, ⁴ † That will that almen be made saaff, and that thai cum to the knowing of treuth. ⁵ For aa Gode and mediatour is of God and of men, a man Crist Jesus, ⁶ That gaue him self redemptioun for almen. Quhais witnessing is confermyt in his tymes; ⁷ In quhilk I am set a prechour and apostile. For I say treuth, and I lee nocht, that am a techere of hethinmen in faith and in treuth. ✠ ⁸ Tharfore I will, that men pray in al place, listand vp cleen

Jere. xxix. b.
Baruch. i. e.

Ezech. xviii.
d. ande
xxxiii. b.

Joh. xvii. a.
Gal. iii. c.
Heb. ix. c.

Roma. i. a.
ii. Timo. i. b.
Joh. iii. c.
Psal. cxxxii.
a.

† That w
haif al.)
Thair is
man bot
offerit hi
mercy vt
him be a
benefice
other, fo
will noch
the deatl
synnaris,
rather th
thai com
ande lyw
Ezech. x

ii. 1. **beseke . . . beseekingis**: *obsecro . . . obsecrationes*. Abp. Ham. (p. 271), 'I beseik yow thairfor, first of all that thair be maid in the kirk of God for all men, obsecratiouns, oresonis, petitiouns, and giffing of thankis.'

2. **ar sett in hienes**: *in sublimitate constituti sunt*, as read by St., Sixt., cod. Demidov., Pelag., R., and the Sarum Missal. Ambros., *in sublimiori loco positi sunt*. Hent., Clem., with the weight of authority, omit *constituti*. **pitee**: *pietate*. **chastitee**: *castitate*; RV., 'gravity.'

4. **That will**: *Qui . . . vult*. With the marginal, 'That will haif al,' comp. Tyndal, 'which wolde have all men saved.'

5. **For aa Gode**, &c.: *Unus enim Deus, unus et mediator*. P. supplies 'is.'

6. **Quhais witnessing**, &c.: so Wy., P., reading, with St., Hent., Sixt., Pelag., R., and the Sarum Missal, *cuius testimonium temporibus suis confirmatum est*; so too codd. Boern., Claromont., Ambros., with *datum*, readings due to early explanatory additions to the Greek. Clem., *testimonium temporibus suis*. RV., 'the testimony to be borne in its own times.' Gau (p. 101), 'quhilk gaiff hime self in redemptione for al.'

7. **For I say treuth**: same division in Wy., P., 'Sothli I seie treuthe in Crist Jhesu, and I lye not,' reading, as in R., *veritatem enim dico in Christo Jhesu et non mentior*. Vg., *Apostolus (veritatem dico, non mentior) doctor*, &c. P. supplies 'that am.'

handis without wrathe and strijff. ⁹ Also women in couenabile habite, with schamefastnes and sobirnes arraying thame self, nocht in writhen hairis, outhir in gold, outhir perlis, outhir precious claath; ¹⁰ Bot that that becummis wommen, behechting pitee (*a*) be gude werkis. ¹¹ A woman lere in silence, with al subiection. ¹² Bot I suffire nocht a woman to teche, nouthir to haue lordschip on the husband, bot to be in silence. ¹³ For Adam was first formit, eftirwart Eue; ¹⁴ And Adam was nocht desauet, bot the woman was desauet, in breking of the law. ¹⁵ Bot scho salbe sauet be generation of childer, gif scho duellis perfitelie in faith, and lufe, and halynes with sobirnes.

Esiae i. d.
Titum ii. a.
i. Peter iii. a.

F. 152 r.

i. Cor. xiii. c.

Gene. iii. c.

Ephe. v. c.

The thred chapture.

A faithfull word. Gif ony man desires a bischoprike, he desires a gude werk. ² Tharfor it behuvis a bischop to be without repreef, the husband of aa wijf, sobir, ^{Leui. xxi. b.}

(*a*) *pitee* added in margin.

ii. 9. **Also women**: *Similiter et mulieres*; Wy., 'Also and wymmen.' **couenabile**: *ornato*. **nocht in writhen hairis**: *et non in tortis crinibus*. St., Hent., with codd. Amiat., Fuld., Demid., Augiens., Boern., R., and Ambros., omit *et*.

10. **behechting pitee**: *promittentes pietatem*; Rh., 'professing piety.'

14. **was desauet, in breking of the law**: *seducta in prauaricatione fuit*; Wy., 'was disceyued in faith, in preuarication, or brekyng of the lawe.' Rh., 'being seduced, was in preuarication.' S. Jerome quotes *in transgressionem facta est*.

15. **Bot scho salbe sauet**: Abp. Ham. (p. 239), 'Sche sal be saffit be generation of barnis, gif sche perseveris in faith and lufe, and sanctification with sobernes.' J. Ham. (Fac. Traict., p. 421), 'the woman salbe sauit be the generation of sonnes. . . . Gif scho remaine in faith, in loue and in sanctification with sobrietie.'

iii. 2. **aa wijf**: Burne (f. 152), 'ane bischop, or superintendent should be bot the housband of ane vyf.'

Eze. xliiii. d.

Titum i. b.
ii Timo. ii.
c.

Actis vi. a.

Math. xiii. b.
ande xxv.
b., c.

prudent, chast, virtuouse, haldand hospitalitee, a techere; ³Nocht gevin mekile to wyne, nocht a smytare, bot temperate, nocht full of chiding, nocht couatous, ⁴Wele reuland his hous, and hauand sonnis subiect with al chastitee; ⁵For gif ony man can nocht gouerne his hous, how sal he haue deligence of the kirk of God? ⁶Nocht new conuertit to the faith, or perauentur he be born vp in to pride, and fall in to dome of the deuile. ⁷For it behuvis him to haue also gude witnessing of thame that ar without furth, that he fall nocht into reproof, and in to girn of the deuile. ⁸Also it behuvis dekenes to be chast, nocht doubile tonngit, nocht gevin mekile to wyne, nocht followand foule wynnynge; ⁹That haue the mysterie of faith in cleen conscience. ¹⁰Bot be thai preuit first, and mynister thai sa, having na crime. ¹¹Also it behuvis women to be chast, nocht bacbitand, sobire, faithfull in al thingis. ¹²Dekenes be husbandis of aa wif; quhilkis gouerne wele thar sonnis and thare housis. ¹³For thai that ministeris wele, sal get a gude degre to thame self, and mekile traist in the

iii. 3. Nocht gevin mekile to wyne: *vinolentum*; Rh., 'not given to wine.' 'mekile' seems due to ver. 8. RV., 'no brawler.'

4. and hauand: P., 'and haue.' Wy., 'hauynge.' Vg., *habentem*.

5. deligence: *diligentiam*; Rh., 'care.'

6. Nocht new conuertit to the faith: *Non neophytum*. he be born vp . . . and fall: *elatus . . . incidat*.

7. For it behuvis: *Oportet autem*. girn: *laqueum*. Wy., P., 'snare'; and so at vi. 9; but there some MSS. of Wy. have 'gnare.'

8. it behuvis: supplied by Wy., P., and underlined. nocht gevin mekile to wyne: *non multo vino deditos*. Gildas, quoting from the British Ordinal, *Non vino multum deditos*. foule wynnynge: *turpe lucrum*.

9. That haue: *habentes*.

10. Bot be thai preuit: *Et hi autem probentur*.

13. ministeris: *ministraverint*; Rh., 'have ministered.' traist: Wy., P., 'trist.' Vg., *fiduciam*.

faith, that is in Crist Jesu. ¹⁴ Sonn Timothe, I write to thee thir thingis, hopand that I sal some cum to thee; ¹⁵ Bot gif I tary, that thow witt, how it behuvis thee to leue in the hous of God, that is the kirk of levand God, a pillere and sadnes of treuth. ¹⁶ And opinlie it is a great sacrait (a) of pitee, that thing that was schewit in flesch, it is † iustifijt in spirit, it apperit to angelis, it is prechit to heþhin men, it is beleuit in the warld, it is takin vp in glorie.

F. 152 v.

Math. xvi. c.
Joh. i. b.
Luc. ii. b.
Ephe. iii. b.
Phil. iii. a.

astified
he spret.)
e Haly-
st prays-
Christ in
gospell
faith,
air as the
ld blas-
mit him.

The fourt chapture.

Bot the spirit sais opinlie, that in the last tymes summen sal depart fra the faith, gevand tent to spiritis of errour, and to techingis of deuilis; ² That spekis lesing in hipocrisie, and haue thare conscience corrupt,

i. Timo. iii.
a.
ii. Peter iii.
a.
Jude i. c.

(a) *sacrait* corrected out of *sacrament*.

iii. 14. **Sonn Timothe**: so Wy., P., adding, with St., Sixt., *fili Timothee*. Cod. Demidov., Ambros., and R. have *Timothee*. Clem., Hent. omit both.

15. **sadnes**: *firmamentum*; Rh., 'ground.' Burne (f. 79), 'the halie kirk, quhilk is the pillar and grounde of treuthe': *id.* (f. 149), 'the kirk is the pillar, and groundstaone of the treuth.' Abp. Ham. (p. 279), 'the house of God, the fundament and pillar of veritie.' J. Ham. (Cath. Traict., sig. Q, ij.), 'the kirk of the leuing god the pillar and sure grund of the verite': *id.* (Fac. Traict., p. 67), 'the pillar and vphauld of the veritie': *id.* (p. 138), 'the pillar and sure fundament of al veritie': *id.* (p. 203), 'Pillar and sure grund of al veritie.'

16. **sacrait of pitee**: *pietatis sacramentum*; Tyndal, 'mistry of godlines.' **that thing that was schewit . . . it is iustifijt**: *quod manifestatum est . . . justificatum est*. Nis. follows P. in adding 'it' five times and spoiling the sense. With the heading of the marginal note, comp. Tyndal, 'iustified in the sprete.'

iv. 1. **gevand tent**: *attendentes*.

2. **thare**: *suam*; AV., 'their own.' **corrupt**: so P.; *cauteriatam*. Wy., 'brent.' Rh., 'seared.' P. has followed Mammo-trectus, 'Cauteriatam - idest corruptam et cauterijs peccatorum adustam.'

- ii. Tessa. ii. ^a ^b ⁸ Forbiddand to be weddit, to abstene fra metis, quhilkis God made to tak with doing of thankngis to faithful men, and thame that haue knowne the treuth. ⁴ For ilk creature of God is gude, and nathing is to be castin away, quhilk is takin with doing of thankngis; ⁵ For it is hallowit be the word of God, and be prayere. ⁶ Thow puttand furth thir thingis to brether, salbe a gude minister of Crist Jesu; nurisit with wordis of faith and of gude doctrine, the quhilk thou has gottin. ⁷ Bot eschew thou vncouenable, and vane fabiles; and exerce thi self to pitee. ⁸ For bodilie exercitacioun is profitabile to litil thing; bot pitee is profitabile to althingis, that has behecht of lijf that now is, and that is to cum. ⁹ A trew word, and worthie al acceptioun. ¹⁰ And in this thing we trauale,
- Gene. i. d.
Math. xxvi.
d.
Actis xxvii.
d.
Gene. i. d.
Ecc. xxxix. f.
Actis x. b.
- ii. Tymo. iii.
b.
i. Tymo. i. a.
ii. Tymo. iii.
b.
Collo. ii. c.
- Leui. xviii.
a.

iv. 3. to be weddit: *nubere*; Wy., 'for to wedde.' Vv. 1, 3: J. Ham. (Fac. Traict., p. 424), 'some in ye last dayes sal make defection from the faith, forbiddand mariage, and commandand to abstene from meates quhilkis God hes creatit, to be ressaui to the faithful with thankis geving': *id.* (p. 236), 'suld come in the lattre dayes, forbiddand mariage and meates, whilks God hes creatit to be ressaui with thankisgeving.' Kenn. (p. 147), 'In the latter tyme sum sall fal fra the faith, forbidding to mary, commanding to abstene fra metis, quhilkis God hes creat': *id.* (p. 163), 'Thair sall cum in the latter dayis quhilkis sall forbide mariaige, and to abstayne fra meatis quhilkis God hes creat.'

4. is to be castin away: *rejiciendum*. J. Ham. (Fac. Traict., p. 425), 'Al creature of God is guid; and nathing suld be reiectit, that is takin with thankis geving.'

5. hallowit: Burne (f. 11), 'be sanctefeit be the vord of God.'

6. puttand furth: *proponens*. thou has gottin: *assecutus es*; Wy., 'thou hast gete in suynge.' Rh., 'thou hast attained unto.'

7. vncouenable, and vane fabiles: Wy., 'vncouenable fablis and veyn'; but P., 'vncouenable fablis, and elde wymmenus fablis.' Vg., *Ineptas autem, et aniles fabulas*. pitee: *pietatem*.

8. to litil thing: *ad modicum*. that has behecht: *promissionem habens*. Vv. 7, 8: Abp. Ham. (p. 200), 'Exerce and occupie thi self in godlynes, pyetie and mercy, for bodyly exercitioun, quhilk a man takis in his body be fasting and abstinence is a litil profitabil to him without piete.'

10. And in this thing: *In hoc enim*; Rh., 'For to this purpose.'

and ar cursit, for we hope in levand God, that is saluatour of almen, maast of faithful men. ¹¹ Comand thou this thing, and teche. ¹² Na ma despise thi youthe, bot be thou exempile of faithfulmen in word, in leving, in charitee, in faith, in chastitee. ¹³ Till I cum, tak tent to reding, to exhortatioun and teching. ¹⁴ Will thou nocht litil charge the grace quhilk is in thee, that is gevin to thee be prophecie, with putting on of the handis of presthede. ¹⁵ Think thou thir thingis, in thir be thou, that thi profiting be schewit to almen. ¹⁶ Tak tent to thi self and to doctrine; be besie in thame. For thou doand thir thingis, sall mak bathe thi self saaf, and thame that heris thee. [Ch. v.] ¹ Blame thou nocht ane elderman, bot beseke as a fader, yongmen as brether; ² Ald women as modris, yong women as sistris in al chastitee.

Titum ii. a.
b.
i. Peter v. a.

Actis vi. a.
and viii. b.
ii. Timo. i. b.

v chapture.

F. 153 r.

³ Honour thou wedowis, that ar verray wedowis. ⁴ Bot gif ony wedow has childir of sonnis, lere scho first to

Leui. xix. b.

iv. 14. **Will thou nocht litil charge:** *Noli negligere*; Wy., 'Nyle thou dispise, or litil charge.' Burne (f. 78), 'Neglect nocht the gift of prophecie, quhilk is gevin to the be the onlaying of the handis of the preistheid': *id.* (f. 153), 'Neglect nocht the gift of prophecie, quhilk thou hes ressaued be the onlaying of the handis of the preistheid.' Abp. Ham. (p. 232), 'Negleck nocht the grace or the gift of God, quhilk is in the, quhilk is gevin to the throw prophecie with the impositioun of the handis of ane preist.' J. Ham. (Cath. Traict., sig. Q, viij.), 'neglectit not the grace quilk vas in him, gevin to him be prophesie be the imposition of handis of preistheid.'

15. **Think thou:** *meditare*.

16. **be besie:** *insta*; Rh., 'be earnest.'

v. 1. **Blame thou nocht:** *ne increpaveris*; Rh., 'rebuke not.' Nis. follows P. in the division of the chapters, while Wy. agrees with Vg.

3. **verray wedowis:** *vere viduæ*; Rh., 'widows indeed.'

4. **childir of sonnis:** so P. Vg., *filios aut nepotes*; Wy., 'sone, or children of sones.' **lere scho first:** *discat*. Cod. Amiat. has the better reading, *discant*.

gouverne hir hous, and quite to fader and moder; for
 Ecclesi. iii. b. this thing is acceptit before God. ⁵ And scho that
 is a wedou verralie, and desolate, hope in to God,
 and be besie in besekingis and prayeris nycht and
 Leui. ii. f. day. ⁶ For scho that is levand in delitis is dede.
 i. Cor. vii. d. ⁷ And comand thou this thing, that thai be without
 Gall. vi. b. repreef. ⁸ For gif ony man has nocht cure of his
 i. Peter ii. d. awne, and maast of his houshald men, (a) he has denyit
 ye faith, and is werse than ane vnfaithfullman. ⁹ A
 wedou be chosen nocht lesse than sextj yere, that
 was wijf of aan husband, ¹⁰ And has witnessing in
 gude werkis, gif scho nurisit childer, gif scho resauet
 i. Peter iii. b. pure men to herbrie, gif scho has weschin the feet
 of hali men, gif scho ministerit to men that suffrit
 tribulation, gif scho followit all gude werk. ¹¹ Bot
 eschew thou yonngare wedowis; for quhen thai haue
 done licherie, thai will be weddit in Crist, ¹² Havand
 dampnatioun, for thai haue made void the first faith.

(a) *men* corrected out of *menye*.

v. 4. **hir hous** : *domum suam* ; Rh., 'her own house.' **quite** :
mutuam vicem reddere ; Wy., 'chaungable while, or ech to othir,
 3elde.'

6. **is levand in delitis** : so divided in Wy., P.; but Vg. '*in
 deliciis est, vivens mortua est*. Rh., 'living is dead.' AV., 'is
 dead while she liveth.'

8. **houshald men** : *domesticorum*. **vnfaithfullman** : *infideli* ;
 P. supplies '*man*.'

10. **And has witnessing** : *testimonium habens*. **nurisit** : P.,
 'nurschede,' probably reading *enutrivit* with Ambros., or *nutrivit*
 with cod. Claromont. Vg., *educavit*. **herbrie** : Wy., P., 'her-
 bore.' Vg., *hospitio*.

11. **weddit in Crist** : so P., with faulty division. Vg., *Cum
 enim luxuriata fuerint in Christo*; and so Wy. Vv. 11, 12 :
 Burne (f. 78), 'Refuse the zoungar vidouis for quhen thay begin to
 vax vantone aganis Christ, thay vil marie incurrand damnatione,
 becaus thay haue brokin thair first promise': *id.* (f. 65), 'the
 vidouis quha eftir thay ar dedicat to the seruice of the kirk dois
 marie incurris damnatione, becaus thay haue brokin thair first
 promise.'

¹³ Also thai idil leris to ga about housis, nocht aanly idil, bot full of wordis and curiouse, spekand thingis that behuvis nocht. ¹⁴ Tharfore I will, that yongare wedowis be weddit, and bring furth childer, and be house wyues, to geue nocht occasioun to the aduersarie, because of cursit thing. ¹⁵ For now sum ar turnit abak eftir Sathanas. ¹⁶ Gif ony faithfulman has wedowis, minister he to thame, that the kirk be nocht grevit, that it suffice to thame that ar verray wedowis. ¹⁷ The preestis that ar wele gouernouris, be thai had worthi to doubile honour; maast thai that trauallis in word and teching. ¹⁸ For scripture sais, Thou sal nocht bridil the mouth of the ox thresching, and, A werkman is worthi his hyre. ¹⁹ Will thou nocht resaue accusing

Titum ii. a.

i. Cor. vii. a.

Deut. xxv. a.
i. Cor. ix. b.
Math. x. a.
Deut. xix. c.

v. 13. **Also thai idil**: *Simul autem et otiosæ*; Wy., 'Also forsothe and thei ydel.'

yonngare wedowis: *juniores*; P. supplies '*widewis*.' because of cursit thing: *maledicti gratia*; Rh., 'for to speak evil.'

abak eftir: so Wy., P., reading *retro post* with St., Sixt., cod. Demidov., Pelag., the Old Latin, and R. Hent., Clem. omit *post*.

that the kirk be nocht grevit: so Wy., P., reading *ut non gravetur Ecclesia* with St., Ambros., Pelag., and the Old Latin. Vg., *et*; Rh., 'and let not the Church be burdened.'

that ar wele gouernouris: *Qui bene præsent*; Wy., 'that ben wel bifore.' Burne (f. 63), 'Lat the Preistis quha reulis veill, be estemit vorthie of doubill honore, cheiflie thay quha trauellis in preching of the vord and teching.'

bridil: so Wy., P., reading *infrenabis* with Hent., codd. Amiat., Fuld., Tolet., Demidov., the Old Latin, Ambros., Pelag., and R. Vg., *alligabis*, as at 1 Cor. ix. 9; *ligabis* at Deut. xxv. 4. Vv. 17, 18: Abp. Ham. (p. 80), 'The priestis that reule weil ar worthi of doubil honour, maist of all thai that labouris in the word of God, and teching: for the scripture sais thow sal nocht bind up the mouth of the Ox that trampis out the corne quhilk was thair thresching. And it is all a thing to say the labourar is worthi of his wagis.'

Will thou nocht resaue: Burne (f. 107), 'Admit nocht ane accusation aganis ane preist, except vndir tua, or thre vitnes.' J. Ham. (Cath. Traict., sig. Q, iij.), 'Admitt na accusation aganis ane preist except thair be tua or thrie vitnes.'

aganes a preest, bot vndir twa or thre witnessis. ²⁰ Bot
 repreue thou men † that synnis before almen, that
 F. 153 v. also vthir haue drede. ²¹ I pray before God and
 Jesu Crist, and his chosen angelis, that thou kepe three
 thingis without preiudice, and do na thing in bowing
 i. Tim. ii. b. in to that vthir side. ²² Put thou handis to naman,
 Ecclesi. nouthir enone comoun thou with vthir mennis synnis.
 xxxi. d. Kepe thi self chaast. ²³ Will thou nocht yit drink
 watire, bot vse a litil wyne, for thi stomak, and for
 thi oft falling in infirmiteis. ²⁴ Sum mennis synnis
 Gal. v. b. ar opin, before gaing to dome; bot of summen thai
 cum eftir. ²⁵ And also gude dedis ar opin, and tha
 that ar in vthir maner, may nocht be hidde.

† That
 synnes, &c.)
 Sic preach-
 eris [as] hes
 offendit
 aganiss the
 congrega-
 tioonn, other
 be teaching
 fals doct-
 tryne or be
 opin ewill
 exempill,
 anth opny
 to be re-
 preffit. And
 this con-
 dampnit the
 byshop of
 Romes doct-
 tryne, Dist.
 xl. ca.
 papa, quhilk
 wil haif na
 man to re-
 preif him,
 althocht he
 draw neairsa
 monye to hel
 be his fals
 doctryne
 ande ewill
 levying.

v. 20. **that synnis**: the reference in the marginal note is to the Decretum Gratiani, Pars Prima, c. 7, Distinctio XL. (Corpus Juris Canonici, ed. Friedberg, vol. i. p. 146).

21. I pray: so P. Vg., *Testor*. Wy., 'I preie, or comure, thee.' **his chosen angelis**: so Wy., P., adding *eius* with St., cod. Demidov., and Pelagius. **in bowing in to that vthir side**: *in alteram partem declinando*. Wy., 'bowynge into another part.' reading *aliam* with Hent., codd. Amiat., Fuld., Boern., Augiens., Ambros., and R. Rh., 'declining to the one part.'

22. Put thou handis to naman: Nis., with P., transfers the translation of *eis* to the next clause. Wy., 'To no man soone thou schalt putte hondis.' Rh., 'lightly.' RV., 'hastily.' **comoun thou**: *communicaveris*: AV., 'be partaker of.' J. Ham. (Cath. Traict., sig. Q, viij. r.), 'he dischargit him to giue ordoris raschlie to every man.'

23. yit: *adhuc*. **oft falling in infirmiteis**: P., 'ofte fallynge infirmytees.' Vg., *frequenter . . . infirmitates*.

24. bot of summen, &c.: so P., reading, with Sixt., R., *quorumdam autem subsequuntur*. Wy., 'forsoth of sum men and thei suen,' adding *et* as in Pelagius. St. has *quorundam autem sequuntur*. Vg., *quosdam autem et subsequuntur*. Hent., *quosdam autem subsequuntur*; Rh., 'and certain men they follow.'

25. ar in vthir maner: *aliter se habent*; P., 'han hem in othere manere.' Wy., 'han hem othirwyse.'

vi chapture.

Qvhat euir seruandis ar vndir yok, deme thai thar lordis worthi al honour, or perauentur the name of the Lord and the doctrine be blasphemyt. ² And thai that haue faithful lordis, despise thame nocht, for thai ar brether; bot mare serue thai, for thai ar faithfull and luvit, quhilk ar part takaris of benefice. Teche thou thir thingis, and monest thou thir thingis. ³ Gif ony man techis vthir wise, and accordis nocht to the halsum wordis of our Lord Jesu Crist, and to that teching that is be pitee, ⁴ He is proude, and can nathing, bot languis about questiounns and stryving of wordis; of quhilkis ar brocht furth invyis, strijfis, blasphemies, euile suspiciounns, ⁵ Fechtingis of men, that ar corrupt in saule, and that ar priuet fra treuth, that demys wynnyng to be godlienes. (a) ⁶ Bot godlienes is wynning, (b) with sufficience. ⁷ For we broucht in nathing into this world, and na dout that

i. Cor. vii. c.
Ephe. vi. a.
i. Peter ii. c.

Gal. i. b.

i. Timo. i. a.
Titum iii. b.

ii. Tessa. ii.
b.
Ecclesi.
xxix. d.
Psal. xxiii. a.

(a) *godlienes* written over *pitee*.

(b) *godlienes* is *wynnyng* corrected out of a *gret wynnyng* is *pitee*.

vi. 2. **despise thame nocht**: *non contemptant*. P. supplies 'hem.' **Teche thou**, &c.: so P., reading as in R., *Hæc doce et hæc exhortare*. Vg. omits the second *hæc*.

3. **be pitee**: *secundum pietatem*.

4. **and can nathing**, &c.: *nihil sciens, sed languens*. Cod. Boern. reads *sed languescit aut agrotat*. **ar brocht furth**: *oriuntur*.

5. **priuet fra treuth**: *veritate privati*. **wynnyng to be godlienes**: the last word in a later hand over Nisbet's 'pitee,' as in Wy., P. Tyndal, 'which thynke that lucre is godlines.' Vg., *quæstum esse pietatem*.

6. **Bot godlienes**, &c.: corrected as in the last verse from Tyndal, 'Godlines is great ryches.' Nis. follows P., 'But a greet wynnyng is pitee.' Vg., *Est autem questus magnus pietas*.

7. **and na dout**, &c.: *haud dubium quod nec*.

Prouerb. xv.
b.
Hebre. xiii.
c.
Joh. i. c.
Prouerb.
xxiii. a.
Math. xiii. c.

ii. Timo.
ii. c.

F. 154 r.

i. Reg. ii. b.
Actis xvii. c.

we may nocht bere away any thing. ⁸ Bot we hauing fudes, and with quhat thingis we sal be heelit (or keuerit), be we payit with thir thingis. ⁹ For thai that will be made riche, fallis in to temptatioun, and in to girn of the deuile, and into mony vnprofitabile desires and noyous, quhilkis drovnes men into dede and perdition. ¹⁰ For the rute of al euilis is couatice, quhilk sum men couating errit fra the faith, and besettit thame with mony sorowis. ¹¹ Bot, thou, man of God, fle thir thingis; bot follow thou richt-uisnes, pitee, faith, charitee, pacience, myldnes. ¹² Striue thou a gude strijf of faith, apprehend euir-lasting lijf, into quhilk thou art callit, and has knowlecheit a gude knowlecheing before mony witnessis. ¹³ I comand thee before God, that quiknis al thingis, and before Crist Jesu, that yeldit a witnessing vndir

vi. 8. *fudes*: *alimenta*. **we sal be heelit (or keuerit)**: *tegatur*; Wy., 'clothid.' P., 'hilid.' The gloss is due to Nisbet. **be we payit**: *contenti simus*. But Clem., ed. i., iii. have *sumus*. Abp. Ham. (p. 261), 'Haiffand fude and cleithing let us thairwith be content.'

9. *noyous*: *nociva*. **drovnes**: *mergunt*; Wy., P., 'drenchen.' **into dede**: *in interitum*.

10. **couating**: so P. Wy., 'coueitynge, or desyringe.' Vg., *appetentes*. **besettit thame with mony sorowis**: *inseruerunt se doloribus multis*; Rh., 'have entangled themselves in.' Vv. 9, 10: Abp. Ham. (p. 101), 'Thai that will be riche, fallis into temptatioun, and in the gyrm of the devil, and to mony unprofitabil and noysum desyris, quhilk drownis men into distruction and damnatioun. For cowatousnes is the rute or all evil, quhilk quhil sum men desyrit, thai errit fra the faith, and brocht thame self in mekil sorrow.'

11. **bot follow thou**: P., 'but sue thou.' Wy., 'sothli sue thou.' Vg., *sectare vero*.

12. **apprehend**: Wy., P., 'catche.' Vg., *apprehende*. **into quhilk**: so Wy., P., apparently reading *in quam* as in Pelagius. Ambros. has *ad quam et vocatus es*; the Old Latin, *ad quam vocatus es*. Vg., *in qua*.

13. **yeldit**: *reddidit*.

Pilate of Ponnce, a gude confessioun, ¹⁴ That thou kepe the comandment without wem, without reproof, in to the cummyng of our Lord Jesu Crist; ¹⁵ Quham the blessit and allaan mychtj king of kingis and Lord of lordis sal schaw in his tymes. ¹⁶ Quhilk allaan has vndedelynes, and duellis in licht, to quhilk naman may cum; quham naman saw, (a) nouthir may se; to quham glorie, and honour, and empire be without end. Amen. ¹⁷ Comand thou to the richemen of this warld, that thai vndirstand nocht hielie, nouthir that thai hope in vncertantee of richessis, bot in the leuyng God, that gevis to vs althingis plenteouslie to vse; ¹⁸ To do wele, to be made riche in gude werkis; lichtlie to geue, to comoun, ¹⁹ To tresour to thame self a gude foundement in to tyme to cummyng, that thai tak euirlasting lijf. ²⁰ Thow Timothe, kepe the thing betaucht to thee, eschewand cursit nouelteis

Apoc. xvii. c.
ande xix. c.

Joh. i. b.
i. Joh. iii. b.

Math. vi. c.

(a) Before saw, may se deleted.

vi. 13. Pilate of Ponnce: so Wy., P.

14. without wem: *sine macula*.

16. vndedelynes: *immortalitatem*; Wy., 'immortalite.' licht, to quhilk naman may cum: so Wy., P. Vg., *lucem . . . inaccessibilem*. Mammothrectus, 'i. ad quam non potest accedi.' glorie, and honour, and empire: so Wy., P.; but Vg., *cui honor, et imperium*, with cod. Amiatinus. Cod. Demidov. has *cui est gloria, honor et imperium*; Pelag., *cui est honor et imperium*; cod. Boern., *cui honor, potestas in secula*; the Old Latin, *cui honor et potestas aterna*. P. supplies 'be.' without end: so P., with Vg., *sempiternum*; but Wy., 'into withouten ende,' reading *in sempiternum* with St. and R.

17. that thai vndirstand nocht hielie: *non sublime sapere*; Rh., 'not to be high-minded.'

18. lichtlie to geue, to comoun: *facile tribuere, communicare*.

19. foundement: *fundamentum*. in to tyme to cummyng: *in futurum*. that thai tak: *ut apprehendant*. Wy., P., 'catche.'

20. cursit nouelteis of voces: *profanas vocum novitates*.

of voces, and opiniounns of fals name of cunnyng;
²¹Quhilk sum men behechting, about the faith fell
 doun. The grace of God be with thee. Amen.

Writtin fra Laodicia, quhilk is the cheif cite of Phrigia
 Paraciana.

vi. 20. **opiniounns**, &c.: so Wy., P.; but Vg., *oppositiones falsi nominis scientie*.

21. **fell doun**: *exciderunt*. **be**: supplied by P., and underlined.

Tyndal's colophon is, 'Sent from Laodicia, which is the chefest cite of Phrigia Pacaciana.'

PROLOUUG. (a)

HE writis also to Timothe of exhortatioun to (b) martir-
dome, and of eury reule of treuth, and quhat sall
cum in the last tymes, and of his awne passioun, writand to
him fra the citee of Rome.

ii. Timothe.

The first chapture.

PAULE, apostil of Jesu Crist, be the will of God,
be the behecht of lijf that is in Crist Jesu, ²To
Timothe, his maast dereworthe sonn, grace, mercy,
and pece of God the fader and of Jesu Crist, our

ii. Cor. i. a.
Gal. i. a.
Actis xxii. a.

(a) The **Prolouug** follows Purvey closely. The original in cod. Amiat. is: 'Item Timotheo scribit de exortatione martyrii et omnis regulae veritatis, et quid futurum sit temporibus novissimis, et de sua passione.' MS. Harl. 1772 adds, 'scribens ei ab urbe Roma'; and similarly codd. Fuld., Demidov. But R. has, 'scribens a laodicia (al. ab urbe Roma).'

(b) Some MSS. of P. have 'of martirdom.'

i. i. **be the will**: *per voluntatem*. **be the behecht**: *secundum promissionem*; Wy., 'vp the biheeste.'

2. **grace, mercy, and pece**: so Wy., P., reading with Sixt., Ambros., *gratia, misericordia et pax*; but Hent., Clem., with the weight of authority, omit *et*. St., with Pelag. and the Gloss, has *gratia et misericordia et pax*. **of Jesu Crist**: so Wy., P., without authority. Vg., *Christo Jesu*.

Phil. iii. a.
Roma. i. a.

F. 154 v.

Roma. viii.
b.

Roma. i. b.
Ephe. iii. a.

Ephe. i. a.
Titum. iii. a.

Lord. ³I do thankings to my God, to quham I
serue fra my progenitouris in clene conscience, that
without ceessing I haue (a) mynd of thee in my prayeris,
nycht and day, ⁴Desirand to se thee; having mynd
of thi teris, that I be fillit with ioy. ⁵And I bethink
of that faith, that is in thee nocht fenyeit, quhilk
alsa duellit first in thin annt Loide, and in thi moder
Eunice, and I am certane, that alsa in thee. ⁶For
quhilk cause I monest thee, that thou raase agane the
grace of God, that is in thee be the setting on of myn
handis. ⁷For quhy God gaue nocht to vs the spirit
of drede, bot of virtue, and of lufe, and of sobirnes.
⁸Tharfore will thou nocht schaam the witnessing of
our Lord Jesu Crist, nouthir me, his presonnere (b); bot
trauale thou togiddir in the vangele be the virtue of
God; ⁹That delyuirit vs, and callit vs with his haly call-
ing, nocht eftir our werkis, bot be his purpos and grace,

(a) After *haue*, *made of thee* deleted.

(b) Before *presonnere*, *b* deleted.

i. 3. to my God . . . fra my progenitouris: *Deo meo . . . a progenitoribus meis*, as in St., Sixt., cod. Demidov., Pelag., and R. Cod. Fuld. has *deo meo*, as also Ambros. and the Old Latin; Sedulius reads, *proavis meis*. Hent., Clem. omit *meo . . . meis*.

5. And I bethink: so P. Vg., *Recordationem accipiens*; Wy., 'takinge recordinge, or mynde.' in thin annt Loide: in *avia tua Loide*; Rh., 'in thy grandmother Lois.'

6. that thou raase agane: *ut resuscites*. Abp. Ham. (p. 232), 'I warne the that thow steir up in thi self the grace of God quhilk is in the, be laying on of my handis.' J. Ham. (Cath. Traict., sig. Q, viii. v.), 'for this caus I admoneis the to resussitat and valkin the grace of God quhilk is in ye be imposition of my handis.'

7. For quhy: *enim*.

8. Jesu Crist: so P.; the addition is in cod. Demidov. and R. Wy., 'oure Lord Jhesu.' Vg., *Domini nostri*. bot trauale thou togiddir in the vangele: so P., reading *sed conlabora in Evangelio* with codd. Clarom., Boern., Ambros., and R. Vg., *sed collabora Evangelio*; cod. Fuld., *conlabora evangelium*.

9. callit vs: the latter word added by Nis.

that is gevin in (a) Crist Jesu before warldly tymes ;

¹⁰ Bot now it is opin be the lichtnyng of our saluatour Jesus Crist, quhilk destroyit dede, and lichtnyt lijf, and vncorruptioun be the gospele. ¹¹ In quhilk I am

i. Cor. xv. f.
Hebre. ii. c.

set ane precheour and apostile, and maistere of hethin men. ¹² For quhilk cause als a I suffir thir thingis ;

Roma. i. a.
ii. Timo. ii. a.

bot I am nocht confoundit. For I wate to quham I haue beleuet, and I am certane that he is mychtij to kepe that is takin to my keping in to that day.

¹³ Haue thou the forme of halsum wordis, quhilk thou herd of me in faith and lufe in Crist Jesu. ¹⁴ Kepe

ii. Timo. iii.
b.

thou the gude takin to thi keping be the Haligaast, that duellis in vs. ¹⁵ Thou wate this, that all that ar in Asie ar turnit away fra me, of quhilk is Philetus

(a) Before *in*, *to* deleted.

i. 9. **that is gevin** : so P., but Vg., *quæ data est nobis* ; Wy., 'that is 3ouyn to vs.' **warldly tymes** : *tempora secularia*.

10. **opin** : *Manifestata*. **quhilk destroyit**, &c. : so P. Vg., *qui destruxit quidem mortem, illuminavit autem vitam* ; Wy., 'the which sothli distruyede deeth, forsothe liȝtnede lyf.' Vv. 8-10 : Gau (p. 106), 'thynk noht scheyme to beir vitnes of our lord Iesus Christ, nay think noht scheyme of me quhilk am bwnd for his saik bot suffer aduersite with the vangel throw the power of god quhilk hes deliuerit and callit vsz witht ane halie vocatione, noht efter our varkis bot for his preposz and grace quhilk wesz giffine to vsz throw Christ Iesu or the beginning of the vardi bot is now declarit opinlie be the apering of our saluour Iesu quhilk hes distroyit deid and hes brocht liif and immortalite to licht throw ye vangel.'

11. **of hethin men** : *Gentium* ; Rh., 'of the Gentiles.'

12. **that is takin to my keping** : *depositum meum* ; Wy., 'my depoost, or thing putt in keping.'

14. **the gude takin to thi keping** : so P. Vg., *bonum depositum*. Wy., 'a good depoost, or a thing takyn to thi keping.'

15. **Thou wate this** : so P., reading *Scis hoc* with Hent., Clem., codd. Amiat., Fuld., Claromont., and others ; but Wy., 'Sothli thou woost,' adding *enim* with St., Sixt., Ambros., Pelag., and R. **Philetus** : so St., Sixt. ; a reading due to ii. 17 ; but P. and most MSS. of Wy., correctly, 'Figelus' (= Phigelus), with Hent., Clem., and the best authority.

ii. Timo. iii. and Hermogenes. ¹⁶The Lord geue mercy to the
C. hous of Onesoforus, for oft he refreschit me, and
Math. xxv. schamet nocht my chenyne. ¹⁷Bot quhen he com to
C. Rome, he soucht me besilie, and fand. ¹⁸The Lord
geue to him to find mercy of God in that day. And
how gret thingis (a) he ministerit to me at Ephesie, thou
wate bettir.

ii chapt.

✠ Tharfore thou, my sonn, be confortit in grace that
Titum i. b. is in Crist Jesu. ²And quhat thingis thou has herd
of me be mony witnessis, betak thou thir to faithfull
men, quhilk salbe abile alsa to teche vthir men.
³Trauale thou as a gude knyght of Crist Jesu. ⁴Na
man halding knichthede to God, implyis him self with
F. 155 r. warldly nedis, that he pleise to him to quham he has
preuit him self. ⁵For he that fechtis in batale, sal nocht
i. Cor. ix. b. be crovnit, bot gif he fecht lauchfullie. ⁶It behuvis

(a) After *thingis*, *thou minister* deleted. *at ephesie* added in the margin. After *wate*, *best* deleted.

i. 16. *schamet nocht my chenyne*: *catenam meam non erubuit*.

18. *of God*: so Wy., P., reading *a Deo* with St., Sixt., cod. Claromont., and R., an interpretative variant found also in some Greek MSS. Hent., Clem., correctly, *a Domino*. *how gret thingis*: *quanta*.

ii. 2. *betak*: *commenda*. *salbe abile alsa*, &c.: *idonei erunt et alios docere*.

4. *halding knichthede to God*: *militans Deo*. *implyis*: *implicat*. P., 'wlapith'; Wy., 'inwlapith,' 'inwrappith.' *he has preuit*: *probavit*. J. Ham. (Cath. Traict., f. 20), 'na man serueng in the kirk of god inoluis and mellis himself vith sæcular and vardlie affairs.'

5. *For he that*: so P., but Vg., *Nam et qui*; Wy., 'Forwhi and he that.' *fechtis in batale*: *certat in agone*; Rh., 'striveth for the mastery.' *sal nocht be crovnit*: so Wy., P., reading *coronabitur* with St., Sixt., Pelag., R., and the Sarum Missal. But Hent., Clem., with the best authorities, *coronatur*. Abp. Ham. (p. 194), 'Na man sall be crownit, except he fycht lauchfully.'

ane erdetelare to resauē first of the fruitis. ⁷ Vndir-stand thou quhat thingis I say. For the Lord sal geue to thee vndirstanding in al thingis. ¶ ⁸ Be thou myndfull that the Lord Jesus Crist of the sede of Daudid has risin agane fra dede, eftir my evangele, ⁹ In quhilk I trauallit till to bandis, as wirkand euile, bot the word of God is nocht bundin. ¹⁰ Tharfor I suffir all thingis for the chosin, that alsa thai get the hele that is in Crist Jesu, with heuenlie glorie. ¹¹ A trew word, that gif we be dede togiddir, alsa we sal leue togiddir; ¹² Gif we suffir, we sal regne togiddir; gif we deny, he sal deny vs; ¹³ Gif we beleue nocht, he duellis faithfull, he may nocht deny him self. ¹⁴ Teche thou thir thingis, witnessing before God. Will thou nocht striue in wordis; for to na thing it is profit-able, bot to the subuerting of men that heris. ¹⁵ Besilie kepe to geue thi self a preuit praisabile werkman to God, without schame, richtlie tretting the word of treuth. ¹⁶ Bot eschew thou vnhalī and vane spechis, for quhy tha proffitis mekile to vnfaithfulnesse, ¹⁷ And the word

Roma. i. a.

Actis xx. c.
Ephe. iii. a.
Collo. i. c.Roma. vi. b.
ande viii. d.Luc. xii. a.
Nu. xxiii. c.
Roma. iii. a.Math. xxiii.
d.
i. Timo. i. a.,
iii. c., ande
vi. a.ii. Timo. ii.
c.

ii. 6. to resauē: *percipere*; Rh., 'take.' St., with codd. Tolet., Demidov., Harl. 1772, *p. m.*, S. Augustine, Speculum, reads *accipere*.

9. trauallit: no authority for the past tense; Wy., P., 'trauele,' Vg., *laboro*. as: *quasi*.

11. that gif: *Nam si*.

12. we sal regne togiddir: *et conregnabimus*. he sal deny vs: *et ille negabit nos*.

13. duellis: *permanet*.

14. before God: so Wy., P., reading *Deo* with St., Sixt., codd. Boern., Demidov., Pelag., and R. Hent., Clem., with codd. Amiat., Fuld., Augiens., Claromont., and Ambros., have *Domino*.

15. Besilie kepe to geue: so P., with Vg., *Solicite cura* . . . *exhibere*; but Wy., 'Forsothe bisyli cure, or kepe,' adding *autem* with St., cod. Demidov., Pelag., and R. preuit praisabile: so P., apparently a double rendering of Vg. *probabilem*. Wy., 'prouable, or able,' but one MS. 'a prouable, or preisable.' without schame: *inconfusibilem*.

16. vnhalī and vane spechis: *Profana* . . . *et vaniloquia*. vnfaithfulnesse: so P. Vg., *impietatem*; Wy., 'vnpite.'

- of thame crepis as a cancre. Of quhilke Philete is, and
i. Timo. i. c. Hymeneus, ¹⁸ Quhilkis feldoun fra the treuth, sayand
that the rysing agane is now done, and thai subuertit
the faith of summen. ¹⁹ Bot the sadde foundment
Joh. x. b. of God standis, having this mark, The Lord knawis
quhilkis ar his, and, Ilkman that names the name of
Ro. ix. c. the Lord, departis fra wickitnesse. ²⁰ Bot in a gret
hous ar nocht aanly vesselis of gold, and of siluer,
bot also of tre and of erde; and sa summen ar in to
honour, and sum in to despise. ²¹ Tharfor gif ony
man clenges him self fra thir, he salbe a vessele
hallowit in to honour, and profitabile to the Lord,
i. Timo. vi. and reddy to all gude werk. ²² And fle thou the de-
c. siris of youth, bot folow thou richtuisnes, faith, hope, (a)
charitee, and pece, with thame that inwardly callis the
Lord of cleen hart. ²³ And eschew thou fuleche ques-
i. Timo. i. a.,
iii. a., ande
vi. a.
ii. Timo. ii.
d. tionnns, and without cunningg, witting that tha generis
chidingis. ²⁴ Bot it behuvis the seruand of the Lord

(a) *hope* added in margin.

ii. 17. **Philete is, and Hymeneus**: same order in Wy., P., and R., but Vg., *est Hymeneus et Philetus*. Wy. has 'Philete'; P., 'Filete.'

19. **the sadde foundment**: *firmum fundamentum*. **knawis**: so P.; Rh., 'knoweth.' Vg., *cognovit*; Wy., 'hath knowyn.' Tertullian reads *cognoscit*. **departis**: Wy., P., 'departith,' reading *discedit* as in cod. Tolet.; but Vg., with all other authorities, *discedat*. Rh., 'let every one depart.'

20. **of tre**: *lignea*. **of erde**: *ficilia*; Wy., 'brutil, or erteli.' **and sa summen**: so P., and in two MSS., 'summe men.' Vg., *et quadam quidem*. **ar**: P. supplies 'ben.'

21. **clenges**: *emundaverit*; Wy., 'schal clense.' **and reddy**: *paratum*; no authority for the conjunction.

22. **hope**: a marginal addition in Nisbet's hand; not in Wy., P., R., or Tyndal, but apparently resting on Vg. *spem*, which has very slight authority. Hent. omits it. **inwardly callis**: *invocant*; P., 'inwardli clepen'; Wy., 'inlepen.'

23. **without cunningg**: so P. Vg., *sine disciplina*; Wy., 'withoute disciplyne.' Rh., 'unlearned.' S. Cyprian, Ambros. read *ineruditus*. **chidingis**: *lites*; Rh., 'brawls.'

to chide nocht; bot to be myld to almen, abile to
 teche, patient, ²⁵ With temperance repreving thame
 that aganestandis the treuth, that sum tyme God geve
 to thame forthinking, that thai knaw the treuth,
²⁶ And that thai rijse agane fra the girnīs of the deuile,
 of quham thai ar haldin presonnaris at his will.

Titum iii. b.
 i. Timo. iii.
 a.
 Galla. vi. a.

F. 155 v.

iii chap.

Bot wit thou this thing, that in the last dais perrelus
 tymes sal nere, ² And men salbe luvand thame self,
 couatous, hie of bering, proude, blasphemaris, nocht
 obedient to fader and moder, vnkynde, cursit, ³ With-
 out affectioun, without pece, fals blameris, vncontinent,
 vnmylde, without benignitee, ⁴ Traitouris, schrewit, bol-
 nit with proude thochtis, blinde, luvaris of lustis mare

i. Timo.
 iii. a.
 ii. Peter
 iii. a.
 Jude i. c.

ii. 24. to chide: *litigare*; Rh., 'wrangle.' abile to teche:
docibilem.

25. temperance: *modestia*. that sum tyme God geve: *ne-
 quando Deus det*; Rh., 'lest sometime.' RV., 'if peradventure
 God may give.' forthinking: so P. Vg., *penitentiam*; Wy.,
 'penaunce.' that thai knaw, &c.: *ad cognoscendam veritatem*.

26. rijse agane: so Wy., P. Vg., *Et resipiscant*. Cod.
 Demidov. has *ut*. girnīs: *laqueis*; Wy., 'snaris'; P., 'snares.'
 Vv. 25, 26: Abp. Ham. (p. 174), 'Lest paraventour God geve
 thame Penance to ken the veritie, and to amend thair lyfis, to be
 free fra the gyrmis or bandis of the devil, to quhom thai ar haldin
 presonaris evin as the devil will.'

iii. 1. sal nere: *instabunt*; P., 'schulen neije'; Wy., 'schulen
 stonde ny3.'

2. And: so Wy., P., adding *Et* with Hent., codd. Amiat., Fuld.,
 Augiens., Harl. 1772, and other authorities. Cod. Boern. and
 Ambros. have *Erunt enim homines*. hie of bering: *elati*. to
 fader and moder: *parentibus*. vnkynde: *ingrati*.

3. fals blameris: *criminales*. vnmylde: *immites*.

4. schrewit: *protervi*; Wy., 'proterue, or ouerthwert'; P.,
 'ouerthwert.' Rh., 'stubborn.' bolnit with proude thochtis:
tumidi; Wy., P., 'bollun with proude thouztis.' blinde: so P.,
 translating *cæci*, as added by St., without ancient authority, and
 really an alternative rendering of the preceding word. S. Augustine
 quotes with *cæcati*. Not in Wy., R., or Vg.

than of Gode, ⁵ Having the liknes of pitee, bot denyand
 Titum i. c. the virtue of it. And eschew thou thir men. ⁶ Of thir
 thai ar that persis housis, and ledis women captiuis
 chargit with synnis, quhilkis ar led with dyuerse
 desires, ⁷ Euirmare leirand, bot neur perfitlie (a) cum-
 Exod. vii. b. mand to the science of treuth. ⁸ And as Jambes and
 Mambres aganestude Moyses, sa thir aganestandis
 treuth, men corrupt in vndirstanding, repreuit about
 the faith. ⁹ Bot ferthir thai sal nocht profite, for the
 vnwisdom of thame salbe knowne to almenn, as tharis
 was. ¹⁰ Bot thow has gettin my teching, ordinance,
 Actis xliii. c. purposing, faith, lang abiding, lufe, pacience, ¹¹ Per-
 ande xliii. a. secutiounns, passiounns, quhilkis war made to me at
 ii. Cor. i. b. Antioche, at Iconie, at Listris, quhat maner perse-
 cutiouns I suffrit, and the Lord has deliuerit me of
 Psal. xxxiii. c. all. ¹² And almen that will lefe faithfullie in Crist
 Jesu, sal suffir persecutioun. ¹³ Bot euile men and
 desaueris sal encesse into wers, errand, and sendand
 Ecclési. ii. a. in to errour. ¹⁴ Bot duell thou in thir thingis that
 ii. Peter i. d.

(a) *perfitlie* added in margin.

iii. 5. *pitee*: *pietatis*.

6. Of thir thai ar: *Ex his enim sunt*. Nis. follows P. in disregarding *enim*. women: so P. Vg., *mulierculas*; Wy., 'litle wymmen'; Rh., 'silly women.'

7. bot: Wy., P., 'and.' Vg., *et*; no authority for Nisbet's divergence. *perfitlie cummand*: *pervenientes*.

8. Jambes: Wy., P., Vg., 'Jannes.' sa: *ita et*; Wy., 'so and.' *repreuit*: *reprobi*.

9. as: *sicut et*; Wy., 'as and.'

10. has gettin: *assecutus es*.

11. quhilkis: *qualia*; P., 'whiche'; Wy., 'what maner.' at Listris: so Wy., P., reading *Lystris* with St., Hent., and almost all ancient authorities; so too R., the Sarum Missal, and Breviary. Sixt., Clem., with Ambros., *et Lystris*.

12. will lefe faithfullie: *pie volunt vivere*; Wy., 'wolen lyue piteuously.' Abp. Ham. (p. 200), 'Al men and wemen, quhilk wald leif ane gud lyfe conforme to the evangil of Christ, sall thoil persecutioun be thame that ar evil gevin.'

13. sal encesse: *proficient*; the same word is translated 'profite' in ver. 9.

thou has lerit, and that ar betaucht to thee, wittand of quham thou has lerit; ¹⁵ For thou has knowne (*a*) haly lettris fra thi youth, quhilkis may lere thee to hele, be faith that is in Crist Jesu. ¹⁶ For all scripture ii. Timo. i. c. inspiret of God is profitabile to teche, to repreue, to chastice, to lere in richtuisnes, ¹⁷ That the man of God be perfite, lerit to al gude werk.

iiii chaptur.

I witnes before God and Crist Jesu, that sal deme the quick and the dede, and be the cummyng of him, and the kingdom of him, ² Preche (*b*) the word, be thou besie couenabilie, without rest, repreue thou, beseke thou, blame thou in all pacience and doctrine. ⁸ For tyme salbe, quhen men sal nocht suffir haalsum teching, bot at thare desires thai sall gadere togiddir to thame

(*a*) *knowne* added in margin.

(*b*) Before *preche*, *I* deleted.

iii. 15. For thou has knowne: *Et quia . . . nosti. may: possunt.*

16. For all scripture: so P., and Wy., 'Forsoth al scripture,' translating, *Omnis enim scriptura*, as in St., Pelag., and R. Vg. omits *enim*. Vv. 16, 17: Gau (p. 29), 'al the writ quhilk is in spirit be the halie Gaist is profetabil to tech, to reprw, to correk, to informe in rychtusnes yat ane chrissine man ma be without cryme, redy to al guid warkis.' J. Ham. (Fac. Traict., p. 121), 'Al scripture inspyrit be God is profitable to teache, to repreue, to correct, to instruct in richteousnes, that the man of God may be perfaict, beand instructit to al guid work.'

iv. 1. Crist Jesu: so Wy., P., with the weight of ancient authority, but Vg., *Jesu Christo*. and be the cummyng: so P., reading, with St., Hent., cod. Demidov., Pelag., R., and the Sarum Missal, *et per adventum*. Others, as codd. Amiat., Fuld., Tolet., Augiens., Boern., Claromont., Harl. 1772, have *et adventum*. Sixt., Clem., with Ambros., omit *et*, and so Wy. translates.

2. couenabilie, without rest: *opportune, importune*. blame: *increpa*; Rh., 'rebuke.' Abp. Ham. (p. 60), 'Preche thou the word, be fervent, quhidder it be takin in seasson or out of seassoun . . . ympreif, repreif, exhort with all suffering and doctrine.'

3. thai sall gadere togiddir: *coacervabunt*; Rh., 'they will heap.'

self maisteris yaking (a) to the eris. ⁴ And trewly thai sal turnn away the hering fra treuth, bot to fabilis thai sal turn. ⁵ Bot wake thou in althingis, trauale thou, do the werk of ane euangelist, fulfill thi seruice, be thou sobir. ⁶ For I am sacrificit now, and the tyme of my departing is nere. ⁷ I haue strevin a gude strijf, I haue endit the cours, I haue keptit the faith. ⁸ In that vthir tyme a croun of richtuisnes is keptit to me, quhilk the Lord, a iust domesman, sal yelde to me in that day; and nocht aanly to me, bot alsa to thir that luvis his cummyng. Hy thou to cum to me sone. ⁹ For Demas, luvng this world, has forsakin me, and went into Thes-salonye, ¹⁰ Cressens in Galathie, Tite in to Dalmatie; ¹¹ Luke allaan is with me. Tak thou Marc, and bring with thee; for he is profitabile to me in seruice. ¹² Forsuthe I send Tithicus in to Ephesie. ¹³ The clathe quhilk I left at Troade, at Carpe, quhen thou cummis, bring with thee, and the bukis, bot maast the parche-

F. 156 r.

ii. Peter i. c.

Joh. xvii. a.

i. Cor. ix. d.

i. Peter v. a.

Collo. iii. b.

Phil. i. c.

Coll. iii. a.

(a) Before *yaking*, *aking* deleted.

iv. 3. **yaking**: *prurientes*; Wy., 'jitchinge, or plesynge'; P., 'jitchinge.' Vv. 3, 4: J. Ham. (Fac. Traict., p. 196), 'The tyme sal be when men sal not abyde halsome doctrine, bot sal heap to thame selfis maisters, zeuching be thair eares, and thay sal in deid turne away thair hearing from the veritie and sal be conuertit to fables.'

5. **servic**: *ministerium*.

6. **I am sacrificit**: *delibor*. Mammothrectus, 'idest immolor,' which gloss is found in the Book of Armagh and other MSS. **of my departing**: so P. Vg., *resolutionis mee*; Wy., 'of my resolucioun, or deeth.' Tertullian quotes with *deversionis*.

8. **In that vthir tyme**: so Wy., P., 'in the tothir tyme.' Vg., *In reliquo*; Rh., 'Concerning the rest.' AV., 'Henceforth.' **is keptit to me**: *reposita est mihi*. **sal yelde**: *reddet*.

11. **in service**: translating *in ministerio* as read by St., Sixt., with codd. Fuld., Boern., Pelag., and Ambrosiaster. But Wy., P. have 'into seruyce,' reading, with Hent., Clem., codd. Amiat., Demidov., Tol., Augiens., Claromont., and R., *in ministerium*.

13. **The clathe**: *Penulam*; Wy., 'Penulam, that is, cloth of Romayns, or book.' **at Troade**: *Troade*. **at Carpe**: *apud Carpum*. **quhen thou cummis**: *veniens*.

ms text
Alex-
er the
per-
th.

mentis. ¹⁴ † Alexander, the tresorare, schewit to me i. Timo. i. c.
mekile euile; the Lord sal yelde to him eftir his werkis.
¹⁵ Quham also eschew thou; for he aganestude ful
gretlie our wordis. ¹⁶ In my first defence naman helpit
me, bot all forsuke me; be it nocht imput to thame.
¹⁷ Bot the Lord helpit me, and confortit me, that the
preching be fillit be me, and that all folkis here, that
I am deliuerit fra the mouth of the lioun. ¹⁸ And the
Lord delyuerit me fra al euile wark, and sal mak me
saaf in to his heuenlie kingdom, to quham be glorie
in to warldis of warldis. Amen. ¹⁹ Grete wele Prisca,
and Aquila, and the hous of Onesiforus. ²⁰ Erastus
left at Corinthie, and I left Trophimus seek at Mylete.
²¹ Hy thou to cum before winter. Eubolus, and
Pudens, and Lynus, and Claudia, and al brether, gretis
thee wele. ²² Our Lord Jesu Crist be with thi spirit.
The grace of God be with yow. Amen.

Actis xviii.
a.
Roma. xvi.
a., c.
Actis xxi. e.

Writtin fra Romme, quhen Paul was presented the
secund tymme before the Emperoure Neroo.

iv. 14. the tresorare: *ararius*. The 'sum text' of the marginal
note refers to Tyndal.

16. imput: Wy., 'rettid'; P., 'arettid.' Vg., *imputetur*.

17. helpit me: *mihi astitit*. be fillit: *impleatur*; Wy., 'be
fulfillid.' folkis: *Gentes*. that: so P., reading *quia liberatus*.
Cod. Demidov. has *quia et*. Vg. *et*, with codd. Amiat., Fuld.,
Tolet., Augiens., Boern., and R.; and so Wy., 'and I am delyuered.'

18. sal mak me saaf: *saluum faciet*; P. supplies 'me.' be:
supplied by P., and underlined.

20. Erastus left: *Erastus remansit*; Wy., 'Forsoth Erastus
dwelte, or lefte.'

21. Eubolus: so P., with codd. Boern., Tolet., and R. Vg.,
Eubulus. Pudens: so Vg., but Wy., P., 'Prudent'; R. has
Prudens.

22. Our Lord: so Wy., P., but Vg., *Dominus*. R. has *Dominus
noster*. be: supplied here and in the next sentence by P., but
underlined. The grace, &c.: so Wy., P., but Vg., *Gratia vobiscum*.

Tyndal's colophon is: 'The seconde pistle written from Rome
vnto Timothe, when Paul was presented the seconde tyme vppe,
before the Emperoure Nero.'

PROLOUUG. (a)

HE warnis Tite, and informis him of the ordinance of preesthede, and of spirituale conuersatioun, and of herretikis to be eschewit that beleues in the Iewis writingis, writand to him fra Nicopolis.

Titus.

The first chapture.

ii. Timo. i. b. **P**AULE, the seruand of God, and apostile of Jesu
Crist, be the faith of the chosen of God, and be
the knawing of the treuth, quhilk is eftir pitee, ² Into
Roma. iii. a. the hope of euirlasting liif, quhilk (lijf) God that leis
nocht, behecht before tymes of the warld; ³ Bot he
has schewit in his tymes his worde in preching, that
F. 156 v. is betaucht to me be the comandment of God oure
ii. Cor. viii. saluatour, ⁴ To Tite, maast dereworthe sonn be the
C. comoun faith, grace and pece of God the fader, and of

(a) The **Prolouug** is, word for word, from P. In cod. Amiat. the original is: 'Titum commonefacit et instruit de constitutione praesbyterii, et de spiritali conversatione, et hereticis vitandis qui in scripturis iudaicis credunt.' Cod. Demidov., the Gloss, and R. add, 'scribens ei a nicopoli,' and similarly codd. Fuld. and Harl. 1772, s. iii.

i. 1. **pitee** : *pietatem*.

3. **his worde** : so P., but Wy., 'his word, or sone'; taking it, with S. Jerome, as meaning the Logos. St. reads *Verbum*.

4. **maast dereworthe sonn** : so P., but Vg., *dilecto filio*; Wy., 'biloued sone.' Cod. Claromont. and S. Jerome read, *carissimo filio*; Ambros., *germano filio*.

Crist Jesu, our saluatur. ⁵ For cause of this thing I left the at Crete, that thou amend tha thingis that failyeis, and ordane preestis be citeis, as also I disposit to thee. ⁶ Gif ony man is without crime, ane husband of aa wijs, and has faithfull sonnis, nocht in accusatioun of licherie, or nocht subiect. ⁷ For it behuvis a bischop to be without crime, as a dispensatur of God, nocht proude, nocht wrathfull, nocht drunkensum, nocht a strikare, nocht couatos of foule wynnyng; ⁸ Bot halding hospitalitee, benigne, prudent, sobir, just, hali, continent, ⁹ Takand that trew word, that is eftir doctrine; that he be mychtj to exhort in haalsum teching, and to repreue thame that aganesais. ¹⁰ For thar ar mony vnobedient, and vane spekaris, and desaueris, maast thai that ar of circumcisioun, ¹¹ Quhilk it be-

Ephe. i. c.
Phil. i. a.

i. Timo. iii.
a.
Math. xxiii.
d.
i. Cor. iii. a.

Leui. x. c.
Ephe. v. b.

ii. Esdras
iii. c.

Actis xv. a.
ii. Cor. xi. c.

i. 5. For cause, &c. : *Hujus rei gratia*. Burne (f. 63), 'For this caus I left zou in Creta, that ze may amend tha thingis quhilk inlaikis, and apoynt in euerie toune, Presbyteros, that is, Bischopis, as I haue ordinit zou to do': *id.* (f. 107), 'For this caus haue I left the in Creta, that thou may mend tha thingis quhilk hes mister of correctione, and appoynt preistis in euerie toun, as I haue ordanid zou to do.' Abp. Ham. (p. 232), 'For this cause, I left the at Crete, that thow mycht correck thai thingis that misteris, and to ordane preistis in citeis as I have disponent to the.' J. Ham. (Cath. Traict., sig. Q, viii. v.), 'he left him in Candie, yat he nicht amend yat quhilk inlakit, and ordane preistis in euery toune, as he instructit him.'

6. and has : *habens*. licherie : *luxuriæ*; Rh., 'riot.' nocht subiect : *non subditos*; Rh., 'not obedient.' AV., 'unruly.'

7. as a dispensatur : *sicut . . . dispensatorem*. Wy., 'as dispendour'; P., 'a dispendour.' drunkensum : *vinolentum*. P., 'drunklew'; Wy., 'vynolent, that is, moche zouun to wyn.' a strikare : *percussorem*; Wy., P., 'smytere.'

8. prudent : so Wy., P., inserting *prudentem* as in Sixt. and R.; probably an alternative rendering for the following *sobrium*. S. Jerome, 'Latinus Interpres ambiguitate deceptus, pro pudico prudentem transtulit.' St., Hent., Clem. omit it.

9. Takand : *Amplectentem*; Wy., 'biclippyng.' Rh., 'embracing.'

10. mony vnobedient : so Wy., P., reading *multi inobedientes* with Hent., cod. Demidov., and R., supported by Ambros., *multi non obedientes*, and S. Augustine, *multi non subditi*; but Vg., *multi*

ii. Timo. iii. huvis to be repreuit; quhilk subuertis all housis,
 a. teching quhilk thingis it behuvis nocht, for the lufe
 of foule wynnynge. ¹² And aan of thame, thare propire
 EPIMINIDES. prophete, (a) said, Men of Crete ar euirmare learis,
 euile beestis, of slaw wambe. ¹³ This witnessing is trew.
 For quhilk cause blame thame saire, that thai be haale
 in faith, ¹⁴ Nocht geving tent to fabiles of Jewes, and
 to mandmentis of men, that turnis away thame fra
 treuth. ¹⁵ And all thingis ar clene to clene men; bot
 Math. xii. a. to vnclene men and vnfaithfull na thing is clene, for
 and xxiii. c. Roma. xliii. c. the saule and the conscience of thame ar made vnclene.
 c. ¹⁶ Thai knawleche that thai knaw God, bot be dedis
 thai deny; quhen thai ar abhominabile, and vnbeleef-
 full, and to al gude werk repreuable.

ii chap.

Bot speke thou tha thingis that besemes haalsum
 teching; ² That auld men be sobir, chaast, prudent,
 haale in faith, in lufe, and pacience; ³ Alsa auld

i. Timo. ii. b.
 ande v. b.

(a) *proffete* deleted; *prophete* added in margin.

etiam inobedientes with Pelag., and similarly codd. Amiat., Augiens., Tolet., *multi et inobedientes*; cod. Claromont., Sedulius, S. Jerome, *multi et non subditi*; cod. Boern., *multi et aut etiam inobedientes*.

i. 11. to be repreuit: *redargui*; Rh., 'controlled.' all housis: *universas domos*; Rh., 'whole houses.'

12. ar: not in Wy; P., 'ben.' of slaw wambe: so P., reading, with Sixt., Clem., ed. i., cod. Fuld., and R., *ventris pigri*. Wy., 'slow of wombe.' But St., Hent., Clem., edd. ii. iii., with most authorities, have *ventres pigri*; Rh., 'slothful bellies.'

14. geving tent: *intendentes*.

15. And all thingis: so P.; Wy., 'Sotheli alle thingis,' reading, with Ambros., *omnia quidem*; but Vg., *Omnia munda mundis*. for: so P., but Vg., *sed*; Wy., 'but.' Burne (f. 21 v.), 'all thingis ar clene to thame that ar clene.'

16. quhen thai ar: *cum sint*; Rh., 'whereas they be.' Abp. Ham. (p. 127), 'Thai saie thai knaw God, bot thai deny him with thair deidis.'

ii. 2. and pacience: *in patientia*.

women in hali habite, nocht sclanderaris, nocht seruing mekile to wyne, wele techand, ⁴That thai teche prudence. Moneste thou yonng women, that thai lufe thar husbandis, that thai lufe thar childire; ⁵And that thai be prudent, chast, sobir, havand cure of the hous, Gene. iii. c. benigne, subiect to thar husbandis, that the word of God be nocht blasphemit. ⁶Alsa monest thou yonngmen, that thai be sobir. ⁷In althingis geue thi self exempile of gude werkis, in teching, in haalnes, in F. 157 r. sadnes. ⁸Ane haalsum word, and vnrepreuable; that i. Timo. iiiii. i. Peter v. a. i. Peter ii. b. ande iii. b. Ephe. vi. a. Collo. iii. c. he that is of the contrarie side be aschamet, having naan euile thing to say of you. ⁹Monest thou seruandis to be subiect to thar lordis; in althingis plesand, nocht aganesayand, ¹⁰Nocht defraudand, bot in althingis schawand gude faith, that thai honour in althingis the doctrine of God, our saluatur. ✠¹¹For the grace of God, our saluatur, has apperit to almen, ¹²And i. Joh. ii. c. taucht vs, that we forsake wickitnes and warldly desires, leue sobirlye, and iustlie, and piteouslie in this warlde, ¹³Abiding the blissit hope and the cummyng of the glorie of the gret God, and of our saluatur Jesu Crist; ¹⁴That gaue him self for vs, to aganeby vs Math. xxv. c. fra al wickitnes, and mak clene to him self a pepile Roma. viii. a. Galla. iii. b. Actis xv. b.

ii. 4. **That thai teche prudence, &c.** : *Ut prudentiam doceant adolescentulas*; Rh., 'that they may teach the young women wisdom.' Wy., misunderstanding the construction, 'that thei teche prudence: 3onge wymmen, that thei loue,' &c., and P. adds to it, 'Moneste thou' from ver. 6.

5. **And that thai be**: supplied by P.; not in Vg.

7. **in haalnes, in sadnes**: *in integritate, in gravitate*. Wy. interposes 'without sclaundre.'

8. **and vnrepreuable**: so P.; *irreprehensibile*. **be aschamet**: *veretur*; Wy., 'be aschamed, or aferd.'

9. **Monest thou**: supplied by P., and underlined.

10. **honour**: *ornent*; Rh., 'adorn.'

12. **And taucht**: *Erudiens*. **that we forsake . . . leue**: *ut abnegantes . . . vivamus*. **piteouslie**: *pie*.

13. **Abiding**: *Expectantes*. Gau (p. 37), 'Ve lwik efter ane blissit hop and the glorious cuming of the greit God.'

Ephe. ii. b. acceptable, and followar of gude werkis. ¹⁵ Speke
and v. c. thou thir thingis, and monest thou, and repreue thou
i. Timo. iii. b. with all comandment. ✠ Na man despise thee.

The iii chapture.

Roma. xiii. Admonest thou thame to be subiectis to princis, and
i. Peter ii. b. to poweris; to obey to that that is saide, and to be
reddy to al gude werk; ² To blaspheme na man, to
be nocht full of chiding, bot temperate, schewand all
myldnes to all men. ³ For we war sum tyme vnwise,
vnbeleeffull, errand, and seruand to desires, and to
dyuerse lustis, doand in malice and jnvy, worthie to
be hatit, hatand ilk vthir. ✠ ⁴ Bot quhen the be-
nignitee and the manhede of our saluatur God apperit,
ii. Timo. i. b. ⁵ Nocht of werkis of richtuisnes that we did, bot be
Roma. viii. his mercy he made vs saaf, be wesching of agane
c. begetting, and agane newing of the Haligaast, ⁶ Quham
Joh. iii. a. he sched in to vs plenteouslie be Jesu Crist, our
Ephe. v. c. saluatur, ⁷ That we, iustifijt be his grace, be airis
Ezechiel xxxvi. e. be hope of euirlasting lijf. ✠
Actis xv. b. ⁸ A trew word is, and
Ephe. ii. a. of thir thingis I will that thou conferme vthirmen,

ii. 14. followar: Wy., P., 'suere.' Vg., *sectatorem*; Rh., 'pur-
suer.' Abp. Ham. (p. 223), 'He hes gevin himself to the dede
for us, to redeme us fra all our iniquitie.' J. Ham. (Cath. Traict.,
sig. T, iiij.), 'he come to mak ane peple acceptable to him self, and
follouar of gude varkis.'

iii. 1. to that that is saide: *dicto*.

2. full of chiding: *litigiosos*.

3. For we war: *Eramus enim . . . et nos*. and seruand:
servientes; no authority for 'and,' which is in Wy. and P.
doand: *agentes*.

4. manhede: *humanitas*.

5. be wesching of agane begetting: *per lavacrum regenera-
tionis*; Rh., 'by the laver of regeneration.' J. Ham. (Cath.
Traict., sig. S, viii.), 'he hes sauit vs be the lauer of regeneration
and renouation of the halie spreit quhilk he hes zettit in vs
aboundantlie be our saluour Christ Iesus.'

8. I will that thou conferme vthirmen: *volo te confirmare*.

that thai that beleues in God be besie to be abone
vthir in gude werkis. Thir thingis ar gude, and
profitable to men. ⁹ And eschew thou folteche ques-
tiouns, and genelogeis, and stryues, and fechtingis of
the law; for tha ar vnprofitable and vane. ¹⁰ † Eschew
thou a man herretic, eftir aan and the second cor-
rection; ¹¹ Witting that he that is sic a maner man
is subuertit, and trespassis, and is dampnit be his awne
dome. ¹² Quhen I send to thee Arteman, or Tithicus,
hy thou to cum to me to Nicopolis; for I haue pur-
posit to duell in wintere thare. ¹³ Besilie before send
Zenam, a wise man of law, and Appollo, that na thing
failye to thame. ¹⁴ Thai that ar of ouris, lere to be
gouernouris in gude werkis, to necessarie vsis, that thai
be nocht without fruit. ¹⁵ Almen that ar with me gretis
thee wele. Grete thou wele thame, that luvis vs in
faith. The grace of God be with you all. Amen.

Writtin fra Nicopolis in Macedonia.

iii. 8. to be abone vthir: *praesse*; Wy., 'to be bifore.'

9. folteche: Wy., P., 'foltische.' Vg., *stultas*.

11. subuertit: *subversus*; RV., 'perverted.' and is
dampnit: *condemnatus*.

12. Quhen I send: *Cum misero*; but Wy., 'Sothli whanne I
schal sende,' reading apparently *Cum autem*. Arteman: the
termination is doubtful, being an abbreviation, but so Wy., P.,
reading, with St., Hent., and the best authorities, *Arteman*. Sixt.,
Clem., *Artemam*. duell in wintere: *hiemare*.

13. before send: *praemitte*; Rh., 'Set forward.'

14. to be gouernouris: *praesse*; Rh., 'to excel.'

15. be: supplied by P., and underlined.

Tyndal's colophon is, 'Written from Nichopolis, a citie of
Macedonia.'

i. Timo. i. a.
ande vi. a.
ii. Timo. ii.
c.
Math. xviii.
b.
Roma. xvi.
b.
ii. Tessa. iii.
a.

F. 157 v.
Actis xviii.
c.
i. Cor. i. b.
Math. xvi. b.

chew
a man.)
it is to
sic a
as is a
our of
s, or a
einar of
ye, that
f sic
ynne as
aniss
s
c.

PROLOUUG. (a)

HE makis familiare, or haamlie, (b) lettres to Philemon for Onesimus, his seruand, writand to him fra the citee of Rome out of presonn be the forsaid Onesimus.

Philemonn.

PAULE, the bundin of Crist Jesu, and Timothe, bruther, to Philemon, beluvit, and our helpare,
² And Appia, maast dere sistir, and to Archip, oure euen knycht, and to the kirk that is in thi hous,
i. Cor. i. a. ³ Grace be to you, and pece of God our fader, and
ii. Cor. i. a. of the Lord Jesu Crist. ⁴ I do thankinis to God, euirmare making mynde of thee in my prayeris,
Gal. i. a. ⁵ Hering thi charite and faith, that thou has in the Lord Jesu, and to al haly men, ⁶ That the comonyng of thi faith be made opin, in knowing of al gude thing

(a) The **Prolouug**, from Purvey, is in R. as follows: 'Philemoni familiares litteras facit pro honesimo seruo eius scribens ei ab vrbe roma de carcere per supra scriptum honesimum.' The Gloss agrees with R., and the variations in the codices are insignificant.

(b) P., 'or homeli.'

2. **Appia**: Wy., P. have 'to Appia.' **euen knycht**: *com-militoni*.

4. **to God**: *Deo meo*; Wy., P., 'to my God.' No authority for the omission.

6. **comonyng**: *communicatio*. **of al gude thing**: so Wy., P., reading *omnis boni* with Hent., codd. Amiat., Augiens., Demidov., Harl. 1772, the Old Latin, R., Ambros., and S. Jerome. Vg., with codd. Fuld., Boern., has *omnis operis boni*.

in Crist Jesu. ⁷ And I hadde gret ioy and confort in thi charitee, for the entralis of haly men restit be thee, bruthir. ⁸ For quhilk I having mekile traist in Crist Jesu, to comand thee that that pertenis to proffite; ⁹ Bot I beseke mare for charitee, sen thou art sic as the auld Paule, and now the bundin of Jesu Crist. ¹⁰ I beseke thee for my sonn Onesymus, Coll. iiii. a. quham I in bandis begat, ¹¹ Quhilk sum tyme was vnproffitable to thee, bot now proffitable bathe to thee and to me; ¹² Quham I haue send agane to thee. And resauue thow him as my bowelis; ¹³ Quham I wald withhald with me, that he suld serue for thee to me in bandis of the vangele; ¹⁴ Bot without thi connsale I wald nocht do ony thing, that thi gude suld nocht be as of nede, bot wilfull. ¹⁵ For perauenture tharfore he departit fra thee for a tyme, that thou suld resauue him without end; ¹⁶ Now nocht as a seruand, bot for a seruand a maast dere bruthir, maast to me; and how mekile maire to thee, bathe in flesch and in

6. in Crist Jesu: so Wy., P., reading in *Christo Jesu* with St., codd. Amiat., Demidov., R., and Pelagius. But Vg., *quod est in vobis in Christo Jesu*, and similarly S. Jerome; cod. Fuld., *quod in nobis est in Christo Jesu*; Ambros. and the Old Latin, *quæ in nobis est in Christo*; codd. Augiens., Harl. 1772, in *vobis in Christo Jesu*; cod. Tolet., in *nobis in Ch. Jesu*.

7. And I hadde, &c.: *Gaudium enim magnum habui*.

8. that that pertenis to proffite: so P., but Vg., *quod ad rem pertinet*; Wy., 'that that perteyneth to thing, or profiteh.'

9. mare: *magis*. and now: *nunc autem et*; Wy., 'now forsoth and.'

10. Onesymus: Wy., P., 'Onesyme.'

12. I haue send agane: Wy., P., 'I sente aȝen.' Vg., *remisi*.

13. wald withhald: *volueram . . . detinere*; Rh., 'would have retained.'

14. wilfull: *voluntarium*. J. Ham. (Cath. Traict., sig. S, i. v.), 'That the gude deid sould not be of necessitie bot frie and voluntar.'

15. without end: *eternum*. Wy., 'into withouten ende,' reading in *eternum* with St., cod. Claromont., R., Ambros., and Pelagius.

F. 158 r.

the Lord? ¹⁷ Gif thou tharfor has me a fallow, resaeue him as me; ¹⁸ For gif he has ony thing anoyit thee, outhir auchtis, imput thou this thing to me. ¹⁹ I Paule wrate with myn awne hand, I sal yeeld; that I say nocht to thee, that alsa thou auchtis to me thi self. ²⁰ Sa, bruthir, I sal vse thee in the Lord; fill thou myn entralis in Crist. ²¹ I traistand of thin obedience wrate to thee, wittand that thou sal do atoure that that I say. ²² Alsa mak thou redde ane hous to me to duell in; for I hope that be your prayeris I salbe gevin to you. ²³ Epaphras, presoner with me in Crist Jesu, gretis thee wele, ²⁴ And Marc, Aristarchus, Demas, and Lucas, myn helparis. ²⁵ The grace of our Lord Jesu Crist be with your spirit. Amen.

Sent fra Rome be Onesimus, his seruande.

18. **For gif**: *Si autem*; Wy., 'forsoth if.' **anoyit**: *nocuit*. **imput**: Wy., 'rette'; P., 'arette.' Vg., *imputa*.

19. **yeeld**: *reddam*.

20. **Sa**, &c.: *Ita, frater. Ego te fruar*. AV., 'Yea, brother, let me have joy.' **fill**: *Refice*; Rh., 'Refresh.' **in Crist**: so Wy., P., reading *in Christo* with St., Sixt., codd. Augiens., Boern., Claromont., Fuld., R., S. Jerome, Pelagius. Hent., Clem., *in Domino*.

21. **atoure**: *et super*. P., 'ouer'; Wy., 'and ouer.'

22. **Alsa mak thou redde**: *Simul autem et para*; Wy., 'Also forsoth and make redy.' St. omits *autem*.

24. **And Marc**: Wy., P. have the conjunction, without authority.

25. **be**: supplied by P., and underlined.

Tyndal's colophon is: 'Sent from Rome by Onesimus a seruaunt.'

FIRST(*a*) it is to say quhy Paule, the apostil, in this epistil in writing kepis nocht his vsage, descriuand his name(*b*) or the dignitee of his ordour. This is the cause, that he, writing to thame that war(*c*) of circumcisioun [and] beleuet, wrate(*d*) as the apostile of hethin men, and nocht of Jewis. And he, knawand thar pride, and schawand his(*e*) awne humilitee, wald nocht put befor the desert of his office. And in like maner alsa Johnne, the apostile, for humilnes in his epistile for the sammin skill set nocht his name before. As it is said, the apostile send this epistile to the Hebreus, writtin in Hebrew tonng. And eftir the dede of Paule, the apostile, Luke the euangelist made it in Greke speche, haldand the vndirstanding and the ordour of it.

(*a*) The initial rubric is wanting in many MSS. of Purvey, as in Nisbet. The Argumentum in cod. Amiat. is: 'Imprimis dicendum est cur apostolus Paulus in hac epistula scribendo non servaverit morem suum, ut vel vocabulum nominis sui vel ordinis scriberet [describeret, R.] dignitatem. Hæc causa est quod ad eos scribens qui ex circumcisione crediderant quasi gentium apostolus et non Hæbræorum, sciens quoque eorum superbiam suamque humilitatem ipse demonstrans, meritum officii sui noluit anteferre. Nam simili modo jam [etiam, cod. Augiens.] Johannes apostolus propter humilitatem in epistula sua nomen suum eadem ratione non prætulit. Hanc ergo epistulam fertur apostolus ad Hebræos conscriptam hæbraica lingua misisse: cuius sensum et ordinem retinens Lucas evangelista post excessum beati apostoli [Pauli, added by cod. Augiens. and R.] græco sermone conscripsit [exposuit, R.; composuit, cod. Augiens. and the Gloss]. Nisbet, as usual, follows Purvey's translation closely.

(*b*) **his name**: Wy., 'othir the word of his name.'

(*c*) **war of**, &c.: Wy., correctly, 'that of circumcisioun hadde bileuyd,' and so some MSS. of P., 'that of circumcisioun bileueden,' but many insert 'weren,' as in Nis., and one adds 'and.'

(*d*) **wrate**: so P., but Wy., 'was.'

(*e*) **his** written above *thar* deleted.

The Hebrues.

The first chap. ✠

Math. xxviii.
Sapie. vii. d.
ii. Cor. iiii.
a.

Collo. i. b.
Ephe. i. a.

Math. i. a.
Luc. ii. c.
Phil. ii. a.

GOD, that spak sum tyme be prophetis in mony maneris to our fadris, at the last ² In thir dayis he has spokin to vs be the sonn; quham he has ordanit aire of all thingis, and be quham he made the warldis. ³ Quhilk quhen also he is the brichtnes of glorie, and figure of his substance, and beris althingis be word of his virtue, he makis purgatioun of synnis, and sittis on the richthalf of his maiestee in heuenis; ⁴ And sa mekile is made bettir than angelis, be how mekil he has inheritit a mare dyuerse name before

i. i. **that spak**: *loquens*; Wy., 'spekinge.' But cod. Tolet. and the Mozarabic Missal have *locutus est*; codd. Claromont., Sanger. Petr., *locutus*. **sum tyme**: *olim*. **be prophetis**: so P., but Vg., *in Prophetis*; Wy., 'in prophetis.' Similarly in ver. 2, P., 'bi the sone' for Vg., *in Filio*; Wy., 'in the sone.' **in mony maneris**: Nis. follows P. compressing *Multifariam multisque modis*; Wy., 'Manyfold and many maners.' **to our fadris**: *patribus*; Wy., 'to fadris.' Sedulius, Atto, and the Mozarabic Missal add *nostris*.

2. **and be quham**, &c.: *per quem fecit et sæcula*. P. is responsible for the transference. Vv. 1, 2: J. Ham. (Fac. Traict., p. 5), 'God spak in tymes bypast be his prophetes, bot in the last dayes . . . he spaikis be his Sone whom he hes maid heire of al, and be whome he hes maid the world.'

3. **also**: added by P., apparently without authority. **and beris . . . he makis . . . and sittis**: *portansque . . . faciens . . . sedet*. **of his maiestee**: *majestatis*; Wy., 'of mageste'; P., 'of the maieste.' Primasius quotes *majestatis eius*. **in heuenis**: *in excelsis*; Wy., 'in hiȝ thingis.'

4. **And . . . is made**: *effectus*. **a mare dyuerse name before thame**: *differentius præ illis nomen*; Wy., 'a more different, or excellent.' Cod. Claromont. reads *procellentius his possidet nomen*, and Hilarius quotes with *excellentius*.

thame. ⁵ For to quhilk of the angelis said God ony tyme, Thou art my sonn, I haue generit thee this day? And eftsone, I salbe to him in to a fader, and he salbe to me in to a sonn? ⁶ And quhen eftsone he bringis in the first begettin sonn in to the warld, he sais, And al the angelis of God wirschippis him. ⁷ Bot he sais to angelis, He that makis his angelis spiritis, and his ministeris flawme of fire. ⁸ Bot to the sonn he sais, God, thi throne is in to warld of warlde; a wand of equitee is the wand of thi realmme; ⁹ Thou has luvit richtuisnes, and haatit wickitnes; tharfor the (a) God, thi God, anoyntit thee with oile of ioy, mare than thi fallowis. ¹⁰ And, Thou, Lord, in the beginnyng foundit the erde, and heuenis ar werkis of thin handis; ¹¹ Thai

Phi. ii. a.
Actis xiii. b.
ii. Reg. vii. e.

Psal. iiiii. a.
ande xcvi. a.

F. 158 v.
Psal. xliiii. d.

Psal. ci. d.
Esaie li. d.

(a) *the* added above the line.

i. 5. **said God**: so Wy., P., but Vg., *dixit*; no authority for the expressed subject here or at ver. 13. **Thou art**, &c.: Hampole (p. 10), 'my son ert thou: this day i gat the.' The marginal reference should read, Psal. ii. b.

6. **he bringis in**: *introducitur*. **wirschippis**: Nis. wrongly takes Purvey's 'worschipe hym' for indicative. Vg., *adorent*; Wy., 'worschipe thei hym.' The quotation resembles Psalm xcvi. 7; in Hampole (p. 345), 'Loutys him all his aungels': Surtees Psalter (p. 230), 'Biddes him, his aungeles ilkon,' but it is really from the LXX version of Deut. xxxii. 43.

7. **Bot**: *Et . . . quidem*; Wy., 'And sothli.' **He that makis**: *Qui facit*; Wy., 'The which makith.' Hampole (p. 361), 'Thou that makes gostis thin aungels; and thine minystres fire brennand.' Surtees Psalter (p. 235)—

'Pat makes þine aungels gastes flighand,
And þin hine fire brinnand.'

8. **he sais**: not in Vg. P., '*he seith*.' **is**: supplied twice by P., and underlined. **wand**: Wy., P., '3erde'; *virga*. Similarly at ix. 4. Gau (p. 37), 'God . . . said to his sone, God, thy trowne sal be euer without ony end.'

9. **the God**: so P., but Vg. *Deus*; Wy., 'God,' but one MS. 'thou God.' Vv. 8, 9: Hampole (p. 165), 'Thi setil, god, in warld of warld: wande of rightyng wande of thi kyngdome. Thou lufid rightwisnes and thou hatid wickidnes: therfor enoynt the god,

ii. Peter iii.
b.

sal peryse, bot thou sal perfittly duell; and al sal wax
ald as a clathe, ¹² And thou sal change thame as a
clathe, and thai salbe changet, bot thou art the sammin
thi self, and thi yeris sal nocht failye. ¶ ¹³ Bot to

Psal. cix. a.

quhilk of the angelis said God at ony tyme, Sitt thou
on my richthalf, till I putt thin ennimys a stule of
thi feet? ¹⁴ Quhethir thai all ar nocht seruand spiritis,
send to serue for thame that takis the heretage of hele?
thi god, with the oile of ioy bifor thi felaghis.' Surtees Psalter
(p. 177)—

‘Pi sete, lauerd, werld of werld es inne;
Yherde ofe rightinge yherde of rike þine.
Þou loued rightnes, and hated wicnes;
For-þi þe smered god, þat es
Þi god, with oile of fainenenes,
Forbi þine feres mare and les.’

i. 11. **perfittly duell**: *permanebis*. **clathe**: *vestimentum*; Rh.,
‘garment.’

12. **clathe**: so P., but Vg., *amictum*; Wy., ‘an amyte, or
girdyng aboute.’ Vv. 10-12: Hampole (p. 356), ‘In bigynnyng
thou lord growndid the erth: and the werkis of thi hend ere heuens.
Thai sall peryss bot thou dwellis: and all as clathynge elde sall
thai. And as couerynge thou sall thaim chaunge and thai sall be
chaungid: bot thou ert he the same and thi 3eris sall noght sayle.’
Surtees Psalter (p. 234)—

‘In biginninge, lauerd, þou grounded land,
And heuens ere werkes ofe þi hand.
Þai sal forworth, and þou sal be ai;
And als kleþinge elde sall alle þai,
And als hilinge wende saltou þa,
And þai sal be turned swa:
And þou þi-selfe þat ilke ert al,
And þi yheres noght wane þai sal.’

13. I putt: *ponam*. Hampole (p. 393), ‘sytt at my ryȝt syde.
Til that i set thin enemys: shamel vnder thi feet.’ Surtees Psalter
(p. 246)—

‘Site opon mi halues righte
Whils i sal set þe faas ofe þe
Schamel ofe þi fete to be.’

14. **seruand spiritis**: *administratorii spiritus*. **that takis**:
so Wy., P., translating *capiunt* as read by St., Sixt., with codd.
Fuld., Augiens., R., Primasius, and Atto. But Hent., Clem. have
capiant with codd. Amiat., Tolet., Demidov. Cod. Claromont.,
qui mittuntur propter possessuros salutem.

The secunnd chapture.

Tharfor mare plenteouslie it behuvis vs to kepe tha thingis, that we haue herde, or perauenture we flete away. ² For gif the ilk word that was said be angelis, was made sadde, and ilk breking of the law and vnobediens tuke iust retributioun of mede, ³ How sal we eschape, gif we despise sa gret ane hele? Quhilk, quhen it had takin beginnyng to be tald out of the Lord, of thame that herde is confermit in to vs. ⁴ For God witnessit togiddir be myracilis, and wonndris, and gret merualis, and diuerse virtues, and departingis of the Haligaast, be his will. ⁵ Bot nocht to angelis God subiectit the world that is to cummand, of quhilk we speke. ⁶ Bot summan witnessit in a place, and said, Quhat thing is man, that thou art myndfull of him, or

Gene. xviii. b. and xix. c.

Mar. i. b.

Mar. xvi. c.
Actis xv. b.ii. Reg. vii. c.
Psal. xcvi. a.
Psal. viii. a.

ii. 1. **we flete away**: *pereffluamus*; RV., 'we drift away.'

2. **sadde**: *firmus*, but at iii. 14 Nis. substitutes 'ferme' for Wy., P., 'sad.' **breking of the law**: *prævaricatio*. **tuke**: *accepit*; Rh., 'hath received.' **retributioun of mede**: *mercedis retributionem*.

3. **hele**: *salutem*; Wy., P., 'heelthe.' **quhen it had**, &c.: *cum initium accepisset enarrari per Dominum*.

4. **For God witnessit togiddir**: *Contestante Deo*. **myracilis**: so P., but Wy., 'sygnes.' **gret merualis**: so Wy., P., translating *signis et prodigiis et portentis* as read by R., the interpolation, *et prodigiis*, being due to such places as S. Matthew xxiv. 24, Acts vi. 8. Cod. Claromont. has *signis quoque et prodigiis et variis virtutibus*; Atto, *signis et prodigiis et variis virtutibus*. **diuerse virtues**: *variis virtutibus*; RV., 'by manifold powers.' **departingis**: so P., but Wy., 'distribuciouns.' Vg., *distributionibus*. Cod. Claromont. has *divisionibus*. Vv. 3, 4: J. Ham. (Fac. Traict., p. 101), 'Whilk when it had tane the beginning to be announcit be the Lord, was confermit vnto vs be thame wha hard the same, God bearing witnes thairto be signes and wonders and diuers verteus and distributions of the halie Spirit according to his auin wil.'

6. **and said**: *dicens*. **Quhat thing**, &c.: Hampole (p. 29), 'What is man that thou ert mynand of him: or son of man for thou

- Psal. xliiii. b.** manniss sonn, for thou vesitis him? ⁷ Thou has made him litil les than angels; thow has crownit him with glorie and honour; and thou has ordanit him on the
- i. Cor. xv. e.** werkis of thin handis. ⁸ Thou has made althingis subiect vndir his feet. And in that that he subiectit althingis to him, he left nathing vnsubiectit to him. Bot now we se nocht yit althingis subiect to him; ⁹ Bot
- Phil. ii. a.** we se him that was made a litil les than angels, Jesu, for the passioun of dede crounyt with glorie and honour, that he throw the grace of God suld taast dede for
- i. Cor. xv. b.** almen. ¹⁰ For it besemit him, for quham althingis, and be quham althingis war made, quhilk had broucht mony sonnis in to glorie, and was auctour of the hele of thame, that [he] had ane end be passioun. ¹¹ For he
- F. 159 r.** that hallowis, and thai that ar hallowit, ar all of aan; for
- Psal. xxi. e.** quhilk cause he is nocht schamet to call thame brether,

visites him. Thou lessid hym a litel fra aungels: with ioy and honour thou coround him, and thou sett him abouen the werkis of thi hend. All thyngis thou vndirkast vndir his fete.' Surtees Psalter (p. 138)—

'What is man, þat þou mines ofe him?
Or sone ofe man, for þou sekis him?
þou liteled him a litel wight
Lesse fra þine aungeles bright
With blisse and menske þou crowned him yet,
And ouer werkes of þi hend him set;
þou vnderlaide alle þinges
Vnder his fete þat ought forthbringes.'

ii. 10. **war made**: P., '*weren maad*.' **and was auctour**: *auctorem*; P., missing the sense, supplies '*and was*,' **that** [he] **had**, &c.: so P. Nisbet's omission is, no doubt, inadvertent. Hent., Clem., *auctorem salutis eorum per passionem consummare*; Rh., 'to consummate the author of their salvation by his passion.' Wy., P., evidently translated *consummari* as read by St., Sixt., with cod. Demidov., Harl., *s. m.*, Sedulius, S. Ambrose, Atto, Haymo; and Wy. had before him *passiones* as in codd. Amiat., Fuld., Tolet., Augiens. RV., 'to make the author of their salvation perfect through sufferings.'

11. **he is nocht schamet**: *non confunditur*; Wy., 'he is not confoundid, or schamed.'

sayand, ¹² I sal tell thi name to my brether; in the myddis of the kirk I sal loue thee. ¹³ Ande eftsone, I salbe traisting in to him; and eftsone, Lo! I and my childir, quhilk God gaue to me.' ¹⁴ Tharfore for childir comonyt to flesch and blude, and he alsa tuke part of the sammin, that be dede he suld destroy him that had lordschip of dede, that is to say, the deuile, ¹⁵ And that he suld deliuir thame that be drede of dede, be al lijf war bundin to seruage. ¹⁶ And he tuke neuir angels, bot he tuke the seed of Abraham. ¹⁷ Quharfore he aucht to be liknit to brether be althingis, that he suld be made mercifull and a faithfull bischop to God, that he suld be mercifull to the trespassis of the pepile. ¹⁸ For in that thing in quhilk he suffrit, and was temptit, he is mychtj to help alsa thame that ar temptit.

Psal. xvii. a.

Esaie xii. a.
 ande viii. d.
 Phil. ii. a.
 Osee. xiii. c.
 i. Cor. xv. f.
 ii. Timo. i. b.

Phil. ii. a.

Heb. v. a.

The thred chapture.

Tharfor, haly brether, and parttakaris of heuenlie calling, behald ye the apostil and the bischop of our confessioun, Jesu, ² The quhilk is trew to him that made him, as alsa Moyses in al the hous of him. ³ Bot this bischop is had worthi of mare glorie than Moyses, be als mekile as he has mare honour of the hous, that made the hous.

Roma. xv. a.
 i. Cor. iii. a.
 Nu. xii. a.

ii. 12. **I sal tell**: Hampole (p. 81), 'I sall tell thi name til my brether: in myddis of the kirke i sall loue the.' **I sal loue**: *laudabo*.

14. **comonyt to flesch**: *communicaverunt carni*; RV., 'are sharers in flesh.'

16. **tuke**: *apprehendit*; RV., 'take hold.' **neuir**: *nusquam*. Mammothrectus, 'videtur poni pro nunquam.'

17. **bischop**: *pontifex*; so generally in this epistle. Rh., 'high Priest.' Cod. Claromont. has *summus sacerdos*. **that he suld be mercifull**: *ut repropitiaret*. Mammothrectus, 'i. indulgeret.'

iii. 1. **parttakaris**: Wy., 'parceners'; P., 'parceneris.' Vg., *participes*. Similarly iii. 14, v. 13, vi. 4.

3. **this bischop**: *iste*; Wy., P. supply '*byschop*.' **mare honour of the hous**: *ampliore honorem . . . domus*.

Gene. i. a.
Deut. xviii.
c.

i. Cor. iii. b.
ande vi. c.

Roma. v. a.

Psal. cxliii.
b.
Exod. xvii.
a.
Deutro. xi. a.

Heb. xiii. b.

⁴ For ilk hous is made off summan; he that made althingis of nocht is God. ⁵ And Moyses was trew in all his hous, as a seruand, into witnessing of tha thingis that war to be said; ⁶ Bot Crist as a sonn in his hous. Quhilk hous we ar, gif we hald ferme traist and glorie of hope in to the end. ⁷ Quharfor as the Haligaast sais, This day, gif ye haue herde his voce, ⁸ Will ye nocht hardin your hartis, as in wrathing, lijk the day of temptatioun in desert; ⁹ Quhare your fadris temptit me, and previt, and saw my werkis ¹⁰ Xl yeris. Quharfor I was wrathe to this generatioun, and I said, Euir thai err in hart, for thai knew nocht my wayis; ¹¹ To quhilkis I swore in my wrathe, thai sal nocht entire into my rest. ¹² Brether, se ye, or per-

iii. 5. And Moyses: *Et Moyses quidem.*

6. ferme traist: *fiduciam . . . firmam.* P., 'sad trist.' Wy., strangely, 'if we holden trist and glorie of hope til to sad feith,' evidently reading *fidem* for *finem*, without authority.

7. gif ye haue herde: *si . . . audieritis*; Rh., 'if you shall hear'; so also at iv. 7. The marginal reference should read, Psal. xciii. b.

8. wrathing: Wy., P., 'wraththing.' Vg., *exacerbatione.* lijk the day: so P., but Wy., 'vp the day.' Vg., *secundum diem.*

9. and previt: so P., but Wy., 'prouedyn.' Vg., *probaverunt.* No authority for 'and.'

10. Xl yeris: so connected in P., correctly with what precedes, but Wy., 'Wherfore fourty 3eeris I was offendid,' as in the original of the quotation, Psal. xciv. 10, and at ver. 17. Euir: Wy., P., 'Euere more.' for thai knew nocht: *Ipsi autem non cognoverunt.*

11. To quhilkis: so Wy., P., reading *quibus* with St., Hent., Sixt., cod. Demidov., R., Atto, Primasius, and Herveius. But Clem., with codd. Amiat., Fuld., Tolet., Augiens., and Lucifer of Cagliari, has *Sicut iuravi.* thai sal nocht entire: *Si introibunt*; Wy., 'if thei schulen entre.' Mammothrectus, 'Si idest non introibunt.' Vv. 7-11: Hampole (p. 342), 'This day if 3e hafe herd his voice: willis noght hardyn 3oure hertis. As in stirynge: estere the day of temptacioun in desert. Whare 3oure fadirs temptid me: thai prouyd and thai saghe my werkis. ffourty 3ere i was wrethid til that generacioun: and i sayd ay thai erre in hert. And

aenture in ony of you be ane euile hart of vnbeleue,
for to depart fra the leving God. ¹³ Bot monest your
self be al dais, the quhile this day is namet, that naan
of you be hardnit be fallace of synn. ¹⁴ For we ar
made parttakaris of Crist, gif neurtheles we hald the
beginnyng of his substaunce ferme in to the end.

Math. x. a.
and exxiii. a.

¹⁵ Quhile it is said, this day, gif ye haue herd the voce
of him, will ye nocht hardin your hartis, as in that
(greving or) wrathing. ¹⁶ For summan herand grevit, bot
nocht all thai that went out of Egipt be Moyses. ¹⁷ Bot
to quhilkis was he wrathit xl yeris? Quhethir nocht
to thame that synnit, quhais cariouns war castin doun
in desert? ¹⁸ And to quhilkis suore he, that thai
suld nocht entir in to the rest of him, no bot to thame
that war vnbeleeffull? ¹⁹ And we se, that thai mycht
nocht entir in to the rest of him for vnbeleue.

Psal. xciii.
b.
F. 159 v:

Nu. xliii. c.

there knew noght my wayes: til whaim i sware in my wreth if thai
sall entire in my rest.' Surtees Psalter (p. 228)—

'Ife yhe haue herd his steuen to-dai
Ne willes harden your hertes ai,
Als aftre dai in taryingnesse
Ofe fanginge in wildernesse,
Par your fadres fanded me swa
Fraisted, and segh mi werkes ma
Fourti yhere to þat strende wrath was i
þai dwele in hert and ai saide i
And þai knewe noghte mi waies; als i swore swa
In mi wreth: In mi reste if þai sal inga.'

iii. 13. **be al dais**: *per singulos dies*. **the quhile, &c.**: *donec*
Hodie cognominatur.

14. **the beginnyng of his substaunce**: *initium substantie ejus*.
AV., 'the beginning of our confidence.'

15. **(greving or) wrathing**: the latter word only in Wy., P., as
in ver. 8; the gloss is due to Nisbet; so in the next verse he sub-
stitutes 'grevit' for Wy., P., 'wraththiden.'

16. **all thai**: *universi*; but Bentley's MS. S reads *omnes*, as
also Lucifer of Cagliari.

17. **cariouns**: Wy., P., 'careyns.' Vg., *cadavera*.

18. **no bot**: *nisi*.

19. **in to the rest of him**: so Wy., P., adding *in requiem*
ipsius with St., Sixt., codd. Fuld., Demidov., Harl. 1772, and R.

iiii chaptur.

Esaie vii. b.
Roma. ii. b.

Gene. ii. a.
Psal. xciii.
b.

Tharfor drede we, or perauenture, quhile the behecht of entring in to his rest is left, that gif ony of vs (*a*) be gessit to (*b*) [be] away. ² For it is tald also to vs, as to thame. And the word that was herd proffitit nocht to thame, nocht mixt to faith of tha thingis that thai herd. ³ For we that haue beleuet, sal entir into rest, as he said, As I suore in my wrathe, thai sall nocht entire into my rest. And quhen the werkis war made perfite at the ordinance of the warld, ⁴ He said thus in a place of the seuenth day, And God restit in the vij day fra al his werkis. ⁵ And in (*c*) this place eftsone, Thai sal

(*a*) After *vs*, *it* deleted and *be* added above.

(*b*) After *to*, *be la be* left deleted.

(*c*) *in* added above.

iv. 1. **quhile the behecht . . . is left**: so P., but Wy., 'the biheeste . . . left, or forsakyn'; *relicta pollicitatione*. vs: so Wy., P., reading, with St. and cod. Demidov., *nobis*. R. has *de nobis deesse*. Vg., *vobis*. **be gessit**: *existimetur*. **to [be] away**: *deesse*; Rh., 'to be wanting.' RV., 'to have come short of it.' J. Ham. (Cath. Traict., sig. V, 1 v.), 'Let vs feir lest per-aventure ony of vs leuing the promeis of entring in rest appeir to neglect his deutie.'

2. **as to thame**: *quemadmodum et illis*; Wy., 'as and to hem.' **And the word that was herd**: so P.; Wy., 'And the word herd,' but Vg., *sed* . . . *sermo auditus*; Rh., 'but the word of hearing.' **mixt**: Wy., 'meynt'; P., 'meynd.' It may represent Vg. *admistus*, or the reading of cod. Amiat. *admixtis*. Abp. Ham. (p. 143), 'The worde of preching helpit thame nocht, quhen thai hard it, that beleivit it nocht.'

3. **thai sall nocht entire**: so P. here and at ver. 5. Vg., *Si introibunt*; Wy., 'if thei schulen entre.' **And quhen**, &c.: so divided in MS., but the clause should go with the preceding sentence. Vg., *et quidem operibus ab institutione mundi perfectis*; AV., 'although the works were finished from the foundation of the world.'

4. **He said**: *Dixit enim*; Wy., 'forsothe he seide.' MS. Harl. 1772 omits *enim*.

5. **And in this place eftsone**: *Et in isto rursum*. P. supplies 'place.'

nocht entire in to my rest. ⁶ Tharfor for it folowis, that summen sal entir into it, and thai to quhilkis it was tald to before, entrit nocht for thar vnbeleue. ⁷ Eftsone he termynis sum day, and sais in Daud, This day, eftir sa mekile tyme of tyme, as it is before said, This day gif ye haue herd his voce, will ye nocht hardin your hartis. ⁸ For gif Jesu had gevin rest to thame, he suld neuir speke of vther eftir this day. ⁹ Tharfor the sabot is left to the pepile of Gode. ¹⁰ For he that is entrit into his rest, restit of his werkis, as alsa God of his. ¹¹ Tharfore haast we to entire in to that rest, that naman fall in to the sammin exempile of vnbeleue. ¹² For the word of God is quick, and spedy in (a) wirking, and mare able to perse than ony ii egget suerde, and strekis to the departing of the saule and of the spirit, and of the iunctouris and merchis, and demare of thouchtis, and intentis (b) of hartis. ¹³ And

Psal. xciii.
b.

Gene. ii. a.

Esaie xlix. a.
Ephe. vi. b.
Ecclesi. xli.
c.
Ecclesi. xv.
c.

(a) After *in*, to deleted.

(b) After *intentis*, and deleted.

iv. 6. *it folowis*: *superest*; Wy., 'it leeueth, or is ouer.' to quhilkis . . . before: *quibus prioribus*.

7. *sum*: *quendam*. and *sais*: *dicendo*. eftir sa mekile tyme of tyme: *post tantum temporis*; Wy., 'aftir so moche of tyme.'

8. *Jesu*: Wy., P., 'Jhesus.' Two MSS. of P. have the marginal gloss, 'that is, Josue.' he suld neuir, &c.: so Wy., P., translating the reading of R., *nunquam de alia loqueretur post hanc diem*, agreeing with Harl. 1772. Cod. Fuld. has, *nunquam de alio loqueretur posthac*; cod. Gigas, *de alio . . . die*; but Vg., with cod. Amiat., *nunquam de alia loqueretur, posthac, die*.

9. *the sabot*: so P. Vg. *sabbatismus*; Wy., 'saboth halowing.' RV., 'a sabbath rest.'

10. *restit*: *etiam ipse requieuit*; cod. Claromont. has *et ipse*. as alsa: so P., reading *sicut et* with St. Vg. omits *et*.

12. *spedy in wirking*: *efficax*. and *strekis*: *et pertingens*; P., 'and stretchith forth.' departing: *divisionem*. iunctouris: P., 'ioynturis.' merchis: Wy., P., 'merewis.' Vg., *medullarum*. and intentis of hartis: *et intentionum cordis*. P., 'and of intentis and hertis'; but two MSS. have 'of' and one 'in' in the place of 'and.' No authority for the plural 'hartis.'

Heb. iii. a.,
vi. c., and
viii. a., and
ix. b.

Esaie liii. b.
Roma. viii.
a.
ii. Cor. v. c.
Roma. iii. c.

na creature is vnuisibile in the sicht of God. For althings ar nakit and opin to his een, to quham a word to vs. ¹⁴ Tharfor we that haue a gret bischop, that persit heuenis, Jesu, the sonn of God, hald we the confessioun of oure hope. ¹⁵ For we haue nocht a bischop, that may nocht haue compassioun on our infirmiteis, bot was temptit be althingis be liknes, without synn. ¹⁶ Tharfore go we with traist to the throne of his grace, that we get mercy, and find grace in couenable help.

v chap.

F. 160 r.
Leui. ix. b.

✠ For ilk bischop takin of men, is ordanit for men in thir thingis thar ar to God, that he offir giftis and sacrificis for synnis. ² The quhilk may togiddir sorow with thame, that ar vncunnyng and erris; for alsa he is cumpassit with infirmitee. ³ And tharfor he aucht,

iv. 13. to quham a word to vs: so Wy., P. Vg., *ad quem nobis sermo*. Abp. Ham. (p. 167), 'All thingis ar nakit and oppin to his eyne.'

14. Tharfor we that haue: *Habentes ergo*. confessioun: P., 'knouelechyng'; Wy., 'confessioun, or knowleching.' Vg., *confessionem*. of oure hope: so P., adding *spei nostra*, with St., Sixt., cod. Demidov., and R. But Wy. has 'of oure feith,' as in cod. Gigas, *fidei nostra*.

15. bot was temptit: *tentatum autem*. be althingis: *per omnia*; AV., 'in all points.' be liknes: *pro similitudine*; AV., 'like as we are.'

16. of his grace: so Wy., P., reading *gratie ejus* with St., Sixt., cod. Demidov., and R. Hent., Clem. omit *ejus*. couenable: *opportuno*. Vv. 15, 16: Gau (p. 50), 'we haiff ane bischoip the quhilk cane haif pete af our infirmiteis, he wesz prouine in al thingis in simlitud bot without sine thairfor lat vsz with traist pas to his gracious troune and find marcie and find grace in neidful tyme.'

v. 1. is ordanit: *constituitur*.

2. may togiddir sorow: *condolere possit*. cumpassit: Wy., 'enuyrouned'; P., 'enuyrouned.' Vg., *circumdatus*. Tyndal has 'compased.'

3. aucht: Wy., P., 'owith.' Vg., *debet*.

as for the pepile, sa also for him self, to offir for synnis.

⁴ Nouthir ony man takis to him honour, bot he that is callit of God, as Aaron was. ⁵ Sa Crist clarifijt

Exod. xxviii.
a.
Nu. xvii. a.

nocht him self, that he war bischop, bot he that spak to him, Thou art my sonn, to day I generit thee. ⁶ As

Psal. ii. a.

in ane vthir place he sais, Thou art a preest withoutin end, eftir the ordour of Melchisidech. ¶ ⁷ Quhilk in

Psal. cix. a.
Luc. xxiii. c.

the dais of his flesch offrit, with gret cry and teres, prayers and besekingis to him that mycht mak him saaf fra dede, and was herde for his reuerence. ⁸ And

Joh. xvii. a.
Phil. ii. a.

quhen he was Goddis sonn, he lerit obedience of thir thingis that he suffrit; ⁹ And he broucht to the end is made cause of euirlasting hele to all that obeyis to him, ¹⁰ And is callit of God a bischop, be the ordour of Melchisidech. ¹¹ Of quham thar is to vs a gret

worde, and able to be exponit, for to say, for ye ar made febile to here. ¹² For quhen ye aucht to be maistris for a tyme, eftsone ye nede that ye be taucht,

i. Cor. iii. a.

v. 3. **sa also for him self**: so P., translating *ita etiam pro semetipso* as read by Hent., with codd. Amiat., Fuld., Demidov., Augiensis. But Vg., *ita etiam et*; Wy., 'so also and for hym self.'

4. **as Aaron was**: *tanquam Aaron*. P. supplies 'was.'

5. **Sa Crist**: *Sic et Christus*.

6. **As**: *Quemadmodum et*.

7. **offrit . . . and was herde**: *offerens, exauditus est*. gret cry: *clamore valido*; but cod. Tolet. has *magno*.

8. **And quhen he was**: *Et quidem cum esset*. lerit: P., 'lernyde.'

9. **broucht to the end**: *consummatus*.

10. **And is callit**: P., 'and is clepid.' Vg., *Appellatus*.

11. **Of quham, &c.**: *De quo nobis grandis sermo*. P. supplies 'ther is.' a gret worde, &c.: Nis. has Wyclif's order, 'a greet word, and able for to be interpretid, for to seye,' but Purvey's language, 'a greet word for to seie, and able to be expowned.' St., Hent., Sixt., with Harl. 1772 s. m. and R., read *et interpretabilis ad dicendum*; but Clem., with the Greek and codd. Amiat., Fuld., Augiens., has *ininterpretabilis*. Rh., 'inexplicable.' for: *quoniam*.

12. **for a tyme**: P., 'for tyme,' but some MSS. add 'a' as in Nisbet. Vg., *propter tempus*; RV., 'by reason of the time.'

quhilkis ar the lettres of the beginnyng of Goddis wordis. And ye ar made thailk, to quhilkis is † nede of mylk, and nocht sadde mete. ¹⁸ For ilk that is parttakare of mylk, is without part of the word of richtuisnes, for he is a litil childe. ¹⁴ Bot of perfite men is sadde mete, of thame that for consuetude haue wittis exercit to discretioun of gude and of euile.

† Nede of mylk.) He callis heir mylk the doctryne of the law. Bot Sanc Peter callis the gossell mylk as a meat conuenient for the chyl-drenn of the New Testa-ment.

vi chapture.

Qvharfor we bringand in a word of the beginnyng of Crist, be we born to the perfectioun of him, nocht eftsone layand the foundment of penance fra dede werkis, and of the faith to God, ² And of teching of baptyme, and of laying on of handis, and of rijsing agane of dede men, and of the euirlasting dome. ⁸ And this thing we sal do, gif God sal suffir. ⁴ † Bot it is impossibile, that thai that ar aanis lichtnyt, and

† Bot it is impossible.) This text denyis na impossibilite in Godis mercy, bot the impossibilite of repentance in siclik menn as ma-

Actis xviii. e.
Jaco. iiii. b.

Heb. x. c.
ii. Peter ii. d.

v. 12. the lettres: *elementa*; Wy., 'the elementis, or *lettris*.' sadde: *solido*.

14. for consuetude: P., 'for custom'; Wy., 'for the ilke custom,' inserting *ipsa* with St., R. Vg., *pro consuetudine*; AV., 'by reason of use.'

vi. 1. bringand in: so P., but Wy., 'leeuyng a while.' Vg., *intermittentes*. RV., 'let us cease to speak.' be we born: *feramur*. to the perfectioun of him: so Wy., P., reading, with St., Hent., codd. Amiat., Fuld., Tolet., Demidov., Augiens., R., and most ancient commentators, *ad perfectionem*. Sixt., Clem., with small authority, *ad perfectiora*. The Old Latin has *ad perfectum*. P. supplies 'of hym.' Vv. 1, 2: Burne (f. 159), 'Quhairfor leuing the doctrine appertenand to thame quha ar zit rude in the knauledge of Christ, lat vs pas to perfeccion, not laying agane the ground of repentance from dead vorkis, and of fayth in god, of the doctrine of baptisme, and the impositione of handis and rysing of the dead and eternal Iudgement.' Abp. Ham. (p. 26), 'Thairfor lat us laif the doctrine pertening to the beginning of ane christin lyf, and lat us ga unto perfection, and now na mair laying the fundatioun of penance fra dede warkis, and of fayth toward God and of doctrin of Baptime, of laying on of handis, of the resurreccion of the dede, and of general jugement.'

4. Bot: *enim*. lichtnyt: *illuminati*.

liciously forsakes the truth, blasphemies Christ, and takes part against the Holy Ghost; for the truth is that with the Lord there is mercy and plenteous redemption, Psal. cxxix., sa that quib[al] sa cuir callis apounn his name sal be sawit, Joh. ii., Roma. x. Now thair that forsakis the trutht blasphem[is] Crist, takande part aganis the Holy Gaist, cann nocht repent; for gif synnaris wald conuert ande call apounn Gode, thair sulde be suire of remission.

haue taastit alsa ane heuenlie gift, and ar made part-takaris of the Haligaast, ⁵ And neuirtheles has taastit the gude word of God, and the virtues of the world to cummand, ⁶ And ar sliddin fer away, that thair be renewit eftsone to pennance. Quhilkis eftsone crucifijs to thame self the sonn of God, and has to scorn. ⁷ For the erde that drinkis rayn oft cummand on it, and bringis furth couenable herbe to thame of quhilkis it is telit, takis blessing of God. ⁸ Bot that that bringis furth thornis and breris, is repreuable and nixt to curse, quhais ending salbe in to birnyng. ⁹ Bot, ye maast dereworthe, we traist of yow bettir thingis, and nere to hele, though we speke sa. ¹⁰ For God is nocht vniust, that he foryet your werk and lufe, quhilk ye haue schewit in his name; for ye haue ministerit to sanctis, and ministeris. ¹¹ And we couate that ilk of you schaw the sammin besynes to the filling of hope in to the end; ¹² That ye be nocht made slaw, bot alsa foloweris of thame, quhilkis be faith and pacience sall inherite the behechtis. ¹³ For God behechtande to

F. 160 v.

Math. xxv. b.

Gene. xii. c.

vi. 4. and haue taastit: *gustaverunt*. P. adds 'and'; Tertullian quotes *et donum celeste gustaverunt*.

5. And neuirtheles: *nilominus*. P. is again responsible for the addition of 'and.' Rh., 'have moreover tasted.' virtues: *virtutes*; Rh., 'powers.'

6. ar sliddin fer away: *prolapsi sunt*. Quhilkis eftsone crucifijs: *rursum crucifigentes*. P. adds 'Whiche.' and has to scorn: *et ostentui habentes*.

7. that drinkis . . . and bringis furth: *bibens . . . et generans*. couenable: *opportunam*.

8. Bot that that bringis furth: *Proferens autem*. breris: *tribulos*. nixt to curse: *maledicto proxima*.

9. nere: *viciniora*.

10. is: St. inserts *est*, not expressed in Vg. Burne (f. 150 v.), 'God is nocht iniust that he vil forzet zour gud vorkis.'

11. filling: *expletionem*; Wy., 'fulfillyng.'

12. slaw: *segnes*. bot alsa: *verum*. Wy., P. have 'also,' without authority. behechtis: P., 'biheestis.' Vg., *promissiones*. Similarly at ver. 15.

13. behechtande: P., 'bihetinge.' Vg., *promittens*.

Exod. xiii.
b.

Abraham, for he had naan gretare, be quham he suld swere, swore be him self, ¹⁴ And said, I blessand sal blesse thee, and I multipliand sal multiplie thee; ¹⁵ And sa he lang abidand had the behecht. ¹⁶ For men sueris be a gretare than thame self, and the end of al thare pley is ane athe to confirmatioun. ¹⁷ In quhilk thing God willing to schaw plenteousliere to the airis of his behecht the sadnes of his counsale, put ane athe betuix, ¹⁸ That be twa thingis vnmouabile, be quhilk it is vnpossible that God lee, we haue strinthiest solace, that we fle togiddir to hald the hope that is put furth to vs. ¹⁹ Quhilk hope as ane ancre we haue sickire to the saule, and sad, and gaing to the inner thingis of hyding; ²⁰ Quhare the before gangare, Jesus, that is made bischop withoutin ende be the ordour of Melchisidech, entrit for vs.

vii chapture.

Gene. xiii.
d.

And this Melchisidech, king of Salem, and preest of the hieest God, quhilk met with Abraham, as he turnit agane fra the slaing of kingis, and blessit him; ² To quham also Abraham (a) departit teendis of althingis;

(a) Before *departit*, *has* deleted.

vi. 14. I blessand sal blesse: *Nisi benedicens, benedicam*; Wy., 'No but I blessynge schal blesse.'

15. lang abidand: *longanimiter ferens*; Wy., 'longe suffringe.' had: *adeptus est*.

16. pley: P., 'ple.' Vg., *controversia*; Wy., 'controuersye, or debate.'

17. sadnes: *immobilitatem*.

18. strinthiest solace: *fortissimum solatium*. that we fle togiddir: P., 'we that fleen togidere,' but one MS. has Nisbet's mistaken reading. Vg., *qui confugimus*; Rh., 'who have fled to hold fast the hope proposed.'

19. sad: *firmam*. the inner thingis of hyding: *interiora velaminis*; Rh., 'the inner parts of the veil.'

20. the before gangare: *præcursor*; Wy., 'the forgoere.'

vii. 1. And: *enim*.

2. teendis: P., 'tithis.' Vg., *decimas*. Similarly at vv. 5, 6, 8.

first he is said king of richtuisnes, and eftirwart king of Salem, that is to say, king of pece, ⁸ Without fader, without moder, and without genealogie, nouthir having beginnyng of dais, nore end of lijf; and he is liknit to the sonn of God, and duellis preest withoutin end. ⁴ Bot behald ye how gret is this, to quham Abraham the patriarche gaue teendis of the best thingis. ⁵ Fore men of the sonnys of Leui taking preesthede haue comandment for to tak teendis of the pepile be the law, that is to say, of thar brether, thouche alsa thai went out of the lendis of Abraham. ⁶ Bot he quhais generatioun is nocht novmerit in thame, tuke teendis of Abraham; and he blessit this (Abraham), quhilke had repromissiouns. ⁷ Without ony aganesaying, that that is lesse, is blessit of the bettire. ⁸ And here dedelie men takis teendis; bot thar he beris witnessing, that he levis. ⁹ And, that it be said sa, be Abraham, alsa Leui, that tuke teendis, was teendit; ¹⁰ And yit he was in his fadris lendis, quhen Melchisidech met with him. ¹¹ Tharfore gif perfectioun was be the preesthede of Leui, for vndir him the pepile tuke the law,

Nu. xviii. d.
ii. Para.
xxxi. b.

F. 161 r.

Roma. iii. b.
Galla. ii. e.

vii. 2. **first . . . and eftirwart**: *primum quidem . . . deinde autem.* **he is said**: *qui interpretatur.*

3. **and without**: Nis. inserts 'and,' not in Vg., Wy., P. **and he is liknit . . . and duellis**: *assimilatus autem . . . manet.*

4. **to quham**: *cui et*; but codd. Fuld., Tolet., Claromont. omit *et*.

5. **Fore men of the sonnys of Leui**: *Et quidem de filiis Levi.* The Old Latin has *Et hi qui de filiis Levi sunt*; Ziegler's Fragments, *Et hi quidem qui de filiis sunt Levi.* **comandment**: Wy., P., 'maundement.' Vg., *mandatum.* **lendis**: *lumbis.*

6. **repromissiouns**: *repromissiones*; usually translated as at viii. 6 by 'behechtis.'

7. **Without, &c.**: *Sine ulla autem contradictione.* Nis. follows P. in ignoring *autem.*

8. **And here**: *Et hic quidem.* **dedelle**: *morientes*; Rh., 'that die.'

10. **And yit**: *Adhuc enim.*

11. **perfectioun**: *consummatio*; Wy., 'endyng.'

Malachias
ii. b.

Math. i. a. b.

Psal. cix. a.

Roma. iii. b.
ande viii. a.
Galla. iii. b.
c. d. ande
iiii. a.

quhat yit was it needfull, ane vthir preest to rijse, be the ordour of Melchisidech, and nocht to be said be the ordour of Aaron? ¹² For quhy quhen the preesthede is translatit, it is nede that alsa translatioun of law be made. ¹³ Bot he in quham thir thingis ar said, is of ane vthir lynage, of quhilk na man was preest to the altare. ¹⁴ For it is opin, that our Lord is born of Juda, in quhilk lynage Moyses spak nathing of preestis. ¹⁵ And mare yit it is knawne, gif be the ordour of Melchisedech ane vthir preest is risin vp, ¹⁶ Quhilk is nocht made be the law of fleschlie mandement, bot be virtue of lijf that may nocht be vndone. ¹⁷ For he witnessis, that thou art a preest withoutin end, be the ordour of Melchisedech; ¹⁸ † That repreving of the mandement before gangand is made, for the vnsickirnes and vnproffite of it. ¹⁹ For quhy the law broucht nathing to perfectioun, bot thare is a bringing in of a bettir hope, be quhilk we nere to to God.

† That repreiving of the com-mandement &c.) This text prewis nocht that the com-mandement or law of Gode is nocht to be fulfillit, or that a man may do quhe he walde vnpwnysched. Bot quhaira the law or commande-ment con-demnis mennis consciens afor be the

vii. 11. quhat yit: *quid adhuc.* to be said: *dici*; Rh., 'to be called.'

12. For quhy, &c.: *Translato enim sacerdotio.* J. Ham. (Cath. Traict., f. 116), 'For the preistheid being translatid and chaingit. It behuuit yat the translation and changement of the lau sould be also.'

13. lynage: *tribu*; and so in ver. 14. preest: *prasto*; Wy., 'prest, or redy.'

15. knawne: *manifestum*; translated by 'opin' in the preceding verse. be the ordour: *secundum similitudinem*; but cod. Tolet. and R. read *ordinem.* is risin vp: *exurgat.*

16. that may nocht be vndone: *insolubilis*; Wy., 'insolible, or that may not be vndon.'

18. That repreving: so P., but Vg., *Reprobatio quidem*, which corresponds to *introductio vero* in the following verse. vnsickirnes: Wy., P., 'vnsadnesse.' Vg., *infirmi-tatem.* J. Ham. (Fac. Traict., p. 244), 'for the waiknes and vnprofitablenes thair of.'

19. For quhy the law, &c.: P., by giving undue prominence to the parenthetical clause *Nihil enim ad perfectum adduxit lex* and adding 'but there is,' spoils the contrast between 'repreving' and 'bringing in.' nere to: *proximarius*; Wy., P., 'neizen.' Abp. Ham. (p. 123), 'The law gaif na grace quhairby men mycht be brocht to perfectioun.'

meaniss of
the rycht-
wisnes and
curses con-
tented in the
law, the con-
sciens of syk
as puttis
thair traist
in Gode ar
now free, for
quhair the
spreit of the
Lorde is,
thair is lib-
erte, ii. Cor.
iii. And
thus the trew
fulfilling of
the law is
nocht dis-
anullit,
thocht the
waikere cere-
monyis,
figuris, and
schadois of
the auld law
be wrocht
away.

²⁰ And how gret it is nocht without suering; bot the
vthir ar made preestis without ane athe, ²¹ Bot this
preest with ane athe, be him that said to him, The
Lord suore, and it it sal nocht repent him, Thou art
a preest withoutin end, be the ordour of Melchisedech;
²² In sa mekile Jesus is made behechtare of the bettir
testament. ²³ And the vthir war made mony preestis,
tharfore for thai war forbiddin be dede to duell still;
²⁴ Bot this, for he duellis withoutin end, has euirlasting
preesthede. ²⁵ Quharfore alsa he may saue withoutin
end, cummand nere be him self to God, and euirmare
leues to pray for vs. ²⁶ For it besemet that sic a man
war a bischop to vs, hali, innocent, vndefoulit, clene,
departit fra synnaris, and made hiechar than heuenis;
²⁷ Quhilk has nocht nede ilk day as preestis, first for

Psal. cix. a.

i. Timo. ii. a.
i. Joh. ii. a.

Leui. ix. a.

vii. 20. And how gret it is: *Et quantum est*; Rh., 'And in-
asmuch as it is not without an oath,' answering to *In tantum*, 'by
so much,' of ver. 22.

21. be the ordour of Melchisedech: so Wy., P., adopting an
interpolation from ver. 17 found in codd. Claromont., Sangerm.,
and R., but not in Vg.

22. behechtare: Wy., 'biheter'; P., 'biheetere.' Vg., *sponsor*.

23. war made mony preestis: *plures facti sunt sacerdotes*;
Rh., 'were made priests, being many.' Wy. adds 'vp the lawe,'
translating *secundum legem* as found in Sixt., R., the Sarum,
Corpus, and Mozarabic Missals, and the Sarum Breviary. **thar-**
fore for: *idcirco quod.* **to duell still:** *permanere.*

25. cummand nere be him self: so Wy., P., translating
accedens per semetipsum, the reading of St., Hent., Sixt., cod.
Demidov., and R., found also in Primasius, Sedulius, Herveius,
the Sarum, Corpus, and Mozarabic Missals. Clem., with the
Greek, *accedentes per semet ipsum.* **and euirmare leues:** *semper*
vivens. **to pray:** *ad interpellandum*; the Old Latin has
exorandum. Abp. Ham. (p. 164), 'He gangis be his awin self
to God, evirmair leiffand to pray for us.' Vv. 24, 25: J. Ham.
(Cath. Traict., f. 98), 'yat Christis preistheid is perpetuall,
becaus he leuis for euer to mak interpellation and mediation
for vs.'

26. vndefoulit, clene: so P., giving alternative translations of
impollutus; Wy., 'inolute, or ful clene.' **synnaris:** Wy., P.,
'synful men.'

his awne giltis to offir sacrificis, and eftirwart for the
 Hebrues v. b. pepile; for he did this thing in offering him self aanis.
 28 And the law ordanit men preestis having seeknes;
 bot the word of swering, quhilk is eftir the law, ordanit
 the sonn perfite withoutin end.

viii chapture.

F. 161 v.
 Heb. iii. b,
 vi. c., ande
 ix. b.
 Paal. cix. a.
 Ephe. i. c.

i. Peter iii. c.

Bot a chepter on tha thingis that ar said. We haue
 sic a bischop, that sat in the richthalf of the sete of
 gretnes in heuenis, ²The minister of sanctis, and of
 the verray tabernacle that God made, and nocht man.
³For ilk bischop is ordanit to offir giftis and sacrificis;
 quharfore it is nede, that alsa this (bischop) haue sum
 thing that he sal offire. ⁴Tharfore gif he war on erde,
 he war na preest, quhen thar war that suld offir giftis

vii. 27. for the pepile: so Wy., P., translating *pro populo*, as in the Corpus and Mozarabic Missals; but Vg., *pro populi*; Rh., 'for the people's.' aanis: so P., with faulty collocation. Vg., *hoc enim fecit semel*; Rh., 'for this he did once, in offering himself,' and so probably Wyclif.

28. seeknes: *infirmittatem*; Wy., 'sykenesse, or freelte.'

viii. 1. Bot a chepter: *Capitulum autem*. Wy., P., 'capitle.' Rh., 'sum.' RV., 'chief point.' sat: so P. Vg., *consedit*; Wy., 'saat to gidere.' Cod. Claromont. has *sedit*; Ziegler's Fragments, *sedet*.

2. sanctis: *Sanctorum*; Rh., 'of the holies.' AV., 'of the sanctuary.' verray: *veri*. God: so Wy., P., reading with St., codd. Tolet., Demidov., *Deus*; but Vg., *Dominus*. made: *fixit*; Wy., 'sette.'

3. (bischop): supplied by P., and underlined. Wy. inserts 'man.' J. Ham. (Fac. Traict., p. 317), 'whairfof it is necessair that this preist . . . mon haue also sum thing to offire.' Vv. 1-3: J. Ham. (Cath. Traict., f. 93 v.), 'Ve haue sik ane bischop and hech preist, quha sittis at ye richt syd of ye seat of excellencie in the heuin, minister and seruand of ye sanctis and treu tabernacle quhilk god hes placit and not man: becaus all bishoppis ar ordanit to offer giftis and sacrifice. Quhairfore it is necessar that he haue also sum sacrifice to offer.'

be the law, ⁵ Quhilkis seruis to the exemplare and shadow of heuenlie thingis. As it was ansuerit to Moyses, quhen he suld end the tabernacle, Se, he said, (a) mak thou al thingis be the exemplare, that is schewit to thee in the monnt. ⁶ Bot now he has gettin a bettir ministerie, be sa mekile as he is a mediatour of a bettir testament, quhilk is confermit with bettir behechtis. ⁷ For gif the ilk first had wantit blame, the place of the secund suld nocht haue bene sought. ⁸ For he repreving thame sais, Lo! dais cummis, sais the Lord, and I sal mak perfite ane new testament on the hous of Israel, and on the hous of Juda; ⁹ Nocht like the testament that I made to thar fadris, in the day in quhilk I tuke thare hand, that I suld lede thame out of the land of Egipt; for thai duellit nocht perfitelie in my testament, and I haue despisit thame, sais the Lord. ¹⁰ For this is the testament, quhilk I sal dispone to the hous of Israel eftir tha dais, sais the Lord, in geving my lawis in to the saulis of thame, and in to the hartis of thame. And

Hebre. x. a.
Exodi. xxv.
d.
Actis vii. f.

Jere. xxxi. c.

Actis vii. c.

Esaye li. b.
Jere. xxxi. f.
Zacha. viii.
b.
Apoc. xxi. b.

(a) Before *said*, *seide* deleted.

viii. 5. **exemplare**: Wy., P., 'saumpler.' Vg., *exemplari*; and so again in this verse. **suld end**: *consummaret*. **is schewit**: *ostensum est*.

6. **be sa mekile as**: *quanto et*; AV., 'by how much also.'

7. **had wantit**: P., 'hadde lackid'; Wy., 'hadde be voydid.' Vg., *vacasset*. **the place**, &c.: *non utique secundi locus inquireretur*. Nis., with P., *ignores utique*; Rh., 'certes.' Cod. Claromont. has *non secundas inquirere locus*.

8. **cummis**: *venient*. **I sal mak perfite**: *consummabo*.

9. **like the testament**: *secundum testamentum*; Wy., 'vp the testament.' **tuke**: Wy., P., 'cauzte'; Vg., *apprehendi*. **duellit nocht perfitelie**: *non permanserunt*.

10. **For**: so Wy., but P., 'But.' Vg., *Quia*. **dispone**: Wy., P., 'dispose.' **saulis**: so Wy., P. Vg., *mentem*; but R. has *mentes*.

I sal abone write thame; and I salbe to thame in to a God, and thai salbe to me in to a pepile. ¹¹ And ilkman sal nocht teche his nechbour, and ilkman his bruther, sayand, Knaw thou the Lord; for almen sall knaw me, fra the lesse to the mare of thame. ¹² For I salbe mercifull to the wickitnes of thame, and now I sal nocht bethink on the synnis of thame. ¹³ Bot in saying a new, the formare waxit ald; and that that is of mony dais, and waxis ald, is nere the dede.

ix chapture.

Exod. xxv. a. ✠ And the formaire testament had iustifyingis of wirschip, and haly thing during for a tyme. ² For the tabernacile was made first, in quhilk war chandlaris, and burde, and setting furth of laaues, quhilk is said haly. Leui. xxiii. b. F. 162 r. ³ And eftir the vaile, the secund tabernacile, that is said sancta sanctorum, that is, hali of hali thingis; Exod. xxv. b. ⁴ Havand a goldin censer, and the arch of the testament, keuirit about on ilk side with gold, in quhilk was a pot of gold having manna, and the wand of Aaron that flurisit, and the tabilis of the testament; ⁵ On quhilk

viii. 10. **And I sal abone write thame**: Nis. diverges from Wy., P. by inserting 'And' and separating the clause from the preceding. Vg., *et in corde* [*corda*, R., cod. Tolet.] *eorum superscribam eas*. Comp. x. 16.

13. **the formare waxit ald**: *veteravit prius*; Rh., 'the former he hath made old.' **waxis ald**: *senescit*.

ix. 1. **And the formaire testament had**: *Habuit quidem et prius*; RV., 'Now even the first covenant had.' **iustifyingis of wirschip**: *justificationes culturae*. AV., 'ordinances of divine service.' **during for a tyme**: *seculare*; Wy., 'worldli, *that is, duringe for a tyme.*'

2. **chandlaris**: P., 'candilistikis.' Vg., *candelabra*.

3. **that is, hali of hali thingis**: a gloss in Wy., P., and underlined.

4. **was**: added by P., and underlined.

5. **On quhilk thingis**: so Wy., P., translating *Super qua erant* as in cod. Tolet., R., and the Sarum Missal. Vg., *Superque eam*; Rh., 'and over it.'

thingis war cherubynis of glorie, ouirschadowing the propitiatorie; of quhilkis thingis it is nocht now to say be all. ⁶ Bot quhen thir thingis war made thus togiddir, preestis entrit euir in to the formaire tabernacile, doing the officis of sacrificis; ⁷ Bot in the secund tabernacile, the bischop entrit aanis in the yere, nocht without blude, quhilk he offrit for his ignorance and the pepilis. ⁸ For the Haligaast signifjt this thing, that nocht yit the way of sanctis was opnit, quhile the formaire tabernacile had state. ⁹ Quhilk parabile is of this present tyme, be quhilk alsa giftis and sacrificis ar offrit, quhilk may nocht mak a man seruing perfite be conscience, aanly in metis, and drinkis, ¹⁰ And diuerse weschingis, and richtuisnes of flesh, that war set to the tyme of correctioun. ✠ ✠¹¹ Bot Crist beand a bischop of gudis to cumming, entrit be a largere and a perfitere tabernacile, nocht made be hand, that is to say, nocht of this making, ¹² Nouthir be blude of gait buckis, or of caluis, bot be his awne blude, entrit aanys in to hali thingis, that war fundin be ane

Nu. xxviii. e.

Exo. xxx. b.
Leui. xvi. g.
Luc. i. a.Joh. x. a.
ande xliii. a.Hebre. v. c.,
vi. c., ande
viii. a.Esaie xxxiii.
c.
ii. Cor. v. a.
i. Joh. i. b.
i. Peter i. c.

ix. 5. **propitiatorie**: *propitiatorium*; AV., 'mercy-seat.' **be all**: *per singula*.

6. **Bot quhen**, &c.: *His vero ita compositis*. **in to the formaire**: *in priori quidem*. **doing**: *consummantes*.

7. **tabernacile**: supplied by P., as also 'entrit.' **offrit**: P., 'offride,' reading *offerret* with St., Sixt., cod. Demidov., and the Sarum Missal. Wy., 'offrith,' with Hent., Clem., *offert*, as in codd. Amiat., Fuld., Tolet., Augiens., and R.

8. **For the Haligaast**, &c.: *Hoc significante Spiritu sancto*. **had state**: *habente statum*; Rh., 'as yet standing.'

9. **be quhilk**: *juxta quam*. **alsa giftis**: so P., but Vg., *munera*.

10. **diuerse weschingis**: *variis baptismatibus*. **richtuisnes**: Wy., P., 'rihtwisnessis'; *justitiis*. No authority for Nisbet's singular.

11. **beand**: *assistens*; RV., 'having come.' **entrit**: P., 'entride,' supplied from the verse following.

12. **gait buckis**: *hircorum*. **that war fundin**: so P., missing the construction. Vg., *eterna redemptione inventa*; Rh., 'eternal redemption being found.'

Apoc. i. a.
Leui. ix. b.
ande xvi. b.

Nu. xix. b.
Ephe. i. a.
Collo. i. b.
ii. Cor. v. c.
Roma. vi. a.

i. Peter iiiii.
a.
Galla. iii. c.
i. Timo. ii. a.

Galla. iii. c.

F. 162 v.

euirlasting redemptioun. ¹³ For gif the blude of gait buckis, and of bullis, and the asse of a cow calf strenklit, hallowis vnclene men to the clengeing of flesch, ¹⁴ How mekile mare the blude of Crist, quhilk be the Haligaast offrit himself vnwemmyt to God, sal clenge oure conscience fra dede werkis, to serue to God that levis? ¹⁵ And tharfor he is a mediatour of the new testament, that be dede falling betuix, into redemptioun of tha trespassingis that war vndir the formare testament, thai that ar callit takis the behecht of euirlasting heretage. ¶ ¹⁶ For quhare a testament is, it is nede, that the dede of the testament makare cum betuix. ¹⁷ For a testament is confermit in dede (men); ellis it is nocht worth, quhile he levis, that made the testament. ¹⁸ Quharfor nouthir the first testament was halowit without (a) blude. ¹⁹ For quhen ilk mandment of the law was redde of Moyses to all the pepile, he tuke the blude of calues, and of buckis of gait, with watir, and rede woll, and hysope, and bestrenklit bathe that ilk buke and all the pepile, ²⁰ And said, This is the blude of the testament, that God comandit to yow. ²¹ Also he sprenklit with the

(a) out added under.

ix. 13. **asse**: Wy., 'asche'; P., 'aische.' Vg., *cinis*. **cow calf**: *vitule*, but translated 'calves' in ver. 19. **strenklit**: Wy., P., 'spreynd.' Vg., *aspersus*.

14. **to serue**: *ad serviendum*; Wy., 'for to serue.' **that levis**: *viventi*.

15. **be dede falling betuix**: *morte intercedente*. **takis**: *accipiant*.

16. **cum betuix**: *intercedat*.

17. **in dede (men)**: *in mortuis*; 'men' supplied by Wy., P. **it is nocht worth**: *nondum valet*.

19. **he tuke**: *accipiens*. **bestrenklit**: *aspersit*. Wy., 'spreyndge'; P., 'bispreyndge.'

20. **comandit to yow**: *mandavit ad vos*.

21. **he sprenklit**: *aspersit*. Wy., 'spreyndge'; P., 'spreyndge.'

blude the tabernacile, and al the vesselis of the
 seruice in like maner. ²³ And almaast all thingis
 ar clenget in blude be the law; and without sched-
 ding of blude remissioun (of synnis) is nocht made.
²³ Tharfor it is nede, that the exemplaris of heuenlie
 thingis be clenget with thir thingis; bot thailk
 heuenlie thingis with (a) bettire sacrificis than thir.
²⁴ For Jesus entrit nocht in to hali thingis made
 be handis, that ar exemplaris of verray thingis, bot
 into heuen it self, that he appere now to the chere
 of God for vs; ²⁵ Nouthir that he offir him self
 oft, as the bischop entrit in to hali thingis be all
 yeris in alien blude, ²⁶ Ellis it behuivit him to suffir
 oft fra the beginnyng of the warld; bot now aanis
 in the ending of warldis, to destructioun of synn
 be his sacrifice he apperit. ²⁷ And as it is ordanit to
 men, aanis to dee, bot eftir this is the dome, ²⁸ Sa
 Crist was offrit aanis, to avoide the synnis of mony

Actis vii. f.
 and xvii. d.
 i. Joh. ii. a.

Leuit. xvi. g.

Roma. v. a.
 i. Peter iii. c.

(a) with written above *ar* deleted.

ix. 22. **remissioun (of synnis) is nocht made:** *non fit remissio.*
 Wy., P. do not mark 'of synnis' as a gloss, and cod. Demidov.
 and R. have actually *peccatorum*.

23. **exemplaris:** Wy., P., 'saumpleris'; *exemplaria*.

24. **that ar:** P., 'that ben.' **of verray thingis:** *verorum*;
 Rh., 'of the true.' **to the chere:** *vultui*; RV., 'before the
 face.'

25. **entrit:** so Wy., P., 'entride.' Vg., *intrat*; but R. has
intravit. **be all yeris:** *per singulos annos*.

26. **in the ending of warldis:** *in consummatione saeculorum.*
destructioun: so Wy., P., reading *destructionem*, resting on no
 good authority, but quoted by Haymo. Rh., 'destruction.' Vg.,
destitutionem.

27. **is the dome:** *judicium*. P. supplies 'is.' Abp. Ham. (p.
 288), 'It is decretit of God that men and wemen anis sall dee, and
 efter that to cum to thair judgement.'

28. **Sa Crist:** *Sic et Christus*. **to avoide the synnis:** *ad*
. . . exhaustienda peccata.

men; the secund (tyme) he sal appere without synn to almen that abidis him in to hele be faith.

x chapture.

Collo. ii. c. For the law having a schadow of gude thingis that ar to cum, nocht that ilk ymage of thingis, may neur mak men nerand perfite be the ilk sammin sacrificis, the quhilk thai offir without cissing be al yeris; ² Ellis thai suld haue cessit to be offrit, for als mekile as the wirschiparis clenget aanis, had nocht forthirmare conscience of synn. ³ Bot in thame mynde of synnis is made be al yeris. ⁴ For it is impossibile that synnis be done away be blude of bulis, and of buckis of gait. ⁵ Tharfore he entring in to the warld, sais, Thou wald nocht sacrifice and offring; bot thou has schapen a body to me; ⁶ Brint sacrificis als for

Leuit. xvi. c.

Esaie l. b.
Psal. xxxix.
b.

ix. 28. the secund (tyme): *secundo*; Wy., P. supply 'tyme.' to almen that abidis him: Wy., 'to men abydinge him'; P., 'to men that abiden him,' with Hent., Clem., R., and the weight of authority, *expectantibus se*; but Nisbet's version represents the addition of *omnibus* as in St., Sixt. in to hele be faith: P., 'in to heelte,' with Vg., *in salutem*. Wy., 'into the heelte of hem by feith,' as in R., *in salutem eorum per fidem*. Cod. Floriac. 52 has *in salutem per fidem*. J. Ham. (Cath. Traict., sig. S, 7), 'Christ deit to consume, and alluterlie tak auay the synnis of many.'

x. I. that ar to cum: *futurorum*. that ilk: Wy., P., 'the ilke.' Vg., *ipsam*. nerand: *accedentes*. P., 'neizinge'; Wy., 'comynge ny3.' Burne (f. 164), 'The lau contenit the schaddouis of tha gude thingis that var to be reuelit, and not the propir image, and forme of the thingis thame selfis.'

2. for als mekile as: *ideo quod*. had: *haberent*.

3. mynde: *commemoratio*; AV., 'remembrance.'

4. be done away: *auferri*.

6. Brint sacrificis als: so P.; but Vg., *Holocaustomata*, merely. St., Hent. add *et* with codd. Amiat., Fuld., Tolet., Demidov., Augiens., Harl. 1772, and the older commentators. Ziegler's Fragments have *holocausta etiam*.

synn plesit nocht to thee. ⁷ Than I said, Lord !
 I cum ; in the beginnyng of the buke it is writtin
 of me, that I do thi will, God. ⁸ He sayand before,
 That thou wald nocht sacrificis, and offringis, and brint
 sacrificis for synn, nor tha thingis ar plesand to thee,
 quhilkis ar offrit be the law, ⁹ Than I said, Lo !
 I cum, that I do thi will, God. He dois away the
 first, that he mak stedfast the secund. ¹⁰ In quhilk F. 163 r.
 we ar hallowit be the offring of the body of Crist
 Jesu aanys. ¹¹ And ilk preest is reddy ministrand
 ilk day, and oft tymes offrand the sammin sacrificis,
 quhilkis may neuir do away synnis. ¹² Bot this man
 offrand aa sacrifice for synnis, for euirmare sittis in
 the rychthalf of God the fader, ¹³ Fra thinfurth Psal. cix. a.
 abidand, till his ennimyis be put a stule of his feet.

x. 7. **Lord ! I cum :** P., 'Lo ! Y come' ; *Ecce venio*. **begin-**
nyng : *capite*. Vv. 5-7 : Hampole (p. 147), 'Sacrifice and offrynge
 thou not wild : bot eres thou made perfit til me. Offrand and for
 syn thou askid noght : than i sayd lo i cum. In the heued of
 the boke writen it is of me that i did thi will.' Surtees Psalter
 (p. 171)—

'Offrand and onelote wald þou noght se ;
 Eres sothlike made þou to me.
 Offrand for sinne noght asked þou ;
 Þanne saide I : loke, I come nou
 In heued of boke writen es of me
 Þat I suld do þe wille of þe.'

8. **before :** *superius* ; Wy., 'aboue, or before.' **for synn :** so
 P., translating *pro peccato* as in Sixt., Clem. ; but Wy., 'and for
 synne,' reading *et pro peccato* with St., Hent., and the ancient
 authorities generally ; so too Atto and Herveius. Ziegler's Frag-
 ments have *etiam pro peccato*.

10. **In quhilk :** *in qua voluntate* ; P., 'in which wille.' **of**
Crist Jesu : so Wy., P., but Vg., *Jesu Christi*. J. Ham. (Cath.
 Traict., f. 96), 've ar sanctefeit be ye oblation of Christis bodie anis
 offerit.'

12. **Bot this man :** *Hic autem*. Wy., P., supply 'man.' **of**
God the fader : so Wy., P., reading *Dei patris* as in R. Vg.,
Dei.

13. **Fra thinfurth :** *De cetero* ; P., 'fro thennus forth.'

¹⁴ For be aan offrand he made perfite for euir hallowit men. ¹⁵ And the Haligaast witnessis to vs; for eftir that he said, ¹⁶ This is the testament, quhilk I sal witesse to thame eftir tha dais, sais the Lord, in geving my lawis in the hartis of thame, and in the saulis of thame I sall abone write thame, ¹⁷ And now I sal na mare think on the synnis and wickit-nessis of thame. ¹⁸ And quhare remissioun of thir is, now is thare na offring for synn. ¹⁹ Tharfore, brether, havand traist in to the entring of hali thingis in the blude of Crist, ²⁰ Quhilk halowit to vs a new way, and a levand be the keuring, that is to say, his flesch, ²¹ We havand the gret preest on the hous of God, ²² Nere we with verray hart in the plentee of faith; and be our hartis strenkilit fra ane euile conscience,

Jere. xxxi. c.

Joh. x. a.
ande xiiii. a.Roma. v. a.
Hebre. ix. b.i. Peter i. a.
Heb. ix. c.

x. 14. **hallowit men**: *sanctificatos*. Burne (f. 44), 'Christ be ane oblation hes maid thame perfyte for euer quha ar sanctifeit.'

15. **And the Haligaast**, &c.: *Contestatur autem nos et Spiritus sanctus*. **eftir that**: *Postquam*.

16. **This is the testament**: *Hoc autem testamentum*.

18. **And quhare remissioun**, &c.: *Ubi autem horum remissio: jam non est oblatio pro peccato*. P. underlines the second 'is'; his text, as in R., had *est* in the first clause, not in the second. The ancient authorities, as codd. Amiat., Fuld., Tolet., Demidov., Augiens., and the Old Latin, have no verb in either clause; Ziegler's Fragments read, *Ubi autem remissio, non adhuc oblatio*; but Sedulius, *Ubi ergo horum remissio, jam non fit oblatio*.

19. **in to the entring**: so Wy., P., reading *in introitum* with cod. Tolet., Harl. 1772, R., Ziegler's Fragments, and Sedulius. Vg., *in introitu*.

20. **Quhilk halowit**: so P., reading *Qui initiavit* as in R., without good authority. Vigilius quotes as *Qui dedicavit nobis vitam recentem et viam*, and cod. Claromont. has *in qua initiavit*. Vg., *Quam initiavit nobis viam novam*; Wy., 'the which he halowide to vs a new wey.' **be the keuring**: *per velamen*. P., 'bi the hiling'; Wy., 'bi a veyl, or keuring.'

21. **We havand**: P., 'and we haunyge.' Vg., *et sacerdotem*. **on**: *super*; Rh., 'over.'

22. **Nere we**: *Accedamus*. **and be our hartis strenkilit**: *aspersi corda*. P., 'and be oure hertis spreined.'

and our bodijs weschin with clene watir, ²³ And hald we the confessioun of our hope, bowing to na side; for he is trew that has made the behecht. ²⁴ And behald we togiddir in the stering of charitee and of gude werkis; ²⁵ Nocht forsakand our gadering togiddir, as it is of consuetude to summen, bot confortand, and be sa mekil the mare, be how mekile ye se the day neerand. ²⁶ For quhy now a sacrifice for synnis is nocht left to vs, that synnis wilfullie, eftir that we haue takin the knowing of treuth. ²⁷ For quhy sum abiding of the dome is dreedfull, and the following of fire, quhilk sal waast all aduersaries. ²⁸ Quha that brekis Moyses law, deis without ony mercy, be ij or iij witnessis; ²⁹ How mekile mare gesse ye, that he deserues werse turmentis quhilk defoulis the sonn of

Roma. xiii.
b.
Nu. xv. c.
Hebre. vi. a.

Deutro. xvii.
b. ande
xix. c.

x. 22. and our bodijs weschin: *et abluti corpus.*

23. And hald we: *Teneamus.* bowing to na side: *indeclinabilem*; Wy., 'vnbowynge, or that may not be foldyn.' trew: *fidelis.*

24. And behald we togiddir: *Et consideremus invicem*; Rh., 'and let us consider one another.' in the stering: so Wy., P., reading in *provocatione* with codd. Demid., Augiensis. Vg., in *provocationem*; Rh., 'unto the provocation.'

25. of consuetude: Wy., P., 'of custom.' Vg., *consuetudinis.* confortand: *consolantes.* Vv. 24, 25: J. Ham. (Cath. Traict., f. 96), 'stand steidfast in Christis treu vorschipping, euerie ane prouoking another to cheritie, not leuing yair societie and calling in Christ (as sum did).'

26. to vs, that synnis: *peccantibus nobis*; Rh., 'if we sin.' J. Ham. (Cath. Traict., f. 96 v.), 'To yame quha synnis villinglie efter yaj ressaue ye knaulege of the veritie, yair abydis not ane sacrifice or hostie for synnis.'

27. For quhy sum abiding, &c.: so Wy., P., translating *Terribilis namque est*, as in cod. Tolet. R. has *Terribilis namque*, without *est*. Vg., *Terribilis autem quedam expectatio iudicii*. Atto reads *Terribilis autem quedam est expectatio.* following: Wy., P., 'suyng.' Vg., *amulatio*; Rh., 'rage.' RV., 'fierceness.' all: an addition of Nisbet's without authority.

28. brekis: so P., but Vg., *Irritam . . . faciens legem*; Wy., 'makynge voyde, or brekinge.'

29. defoulis: *conculcaverit*; Rh., 'hath trodden . . . under foot.'

God, and haldis the blude of the testament pollute, in quhilke he is halowit, and dois despitte to the spirit of grace? ³⁰ For we know him that said, To me vengeance, and I sall yeeld. And eftson, For the Lord sal deme his pepile. ³¹ It is ferdfull to fall in the handis of leving God. ³² And haue ye mynde on the formare dais, in quhilkis ye war lichtnit, and suffrit gret strijf of passiounns. ³³ And in that vthir ye war made a spectacle be despitis and tribulationns; in ane vthir ye war made fallowis of men levand sa. ³⁴ For als to bundin men ye had compassioun, and ye resauet with ioy the reving of your gudis, knawand that ye haue a bettir and a duelling substance. ³⁵ Tharfore will ye nocht tyne youre traist, quhilke has gret rewarding. ³⁶ For pacience is nedefull to you, that ye do the will of God, bringand agane the behecht. ³⁷ For yit a litill, and he that is to cum sall cum, and he sal nocht

Deu. xxxii. d.
Roma. xii. c.
Deut. xxxii. e.
F. 163 v.

Actis xxi. a.
Eph. iii. a.
Phil. i. a.
ii. Timo.
ii. b.

Heb. xii. a.
Abac. ii. a.

x. 29. **haldis**: *duxerit*. **he is halowit**: *sanctificatus est*. **dois**: *fecerit*. J. Ham. (Cath. Traict., f. 56), 'he meretis greuous punisment, quha conculcatis the sone of god, and treadis him vnder fute, Be the irreuerent ressaing of the sacrament, and prophaning the bluid of his testament.'

30. **I sall yeeld**: *retribuam*.

32. **ye war lichtnit, and suffrit**: *illuminati . . . sustinuistis*. **strijf of passiounns**: *certamen . . . passionum*; RV., 'conflict of sufferings.'

33. **And in that vthir . . . in ane vthir**: *Et in altero . . . in altero*; AV., 'partly . . . and partly.' **despitte**: P., 'schenschapis.' Vg., *opprobriis*. **of men levand sa**: *taliter conversantium*.

34. **reving**: P., 'robbyng'; Wy., 'raueyne.' Vg., *rapinam*.

35. **tyne**: Wy., P., 'leese.' Vg., *amittere*. Abp. Ham. (p. 55), 'Tak gud tent, that ye tyne nocht your confidence . . . for it hais greit reward.'

36. **that ye do . . . bringand**: *ut facientes . . . reportetis*; but P., 'that 3e do the wille of God and bringe a3en,' and Wy., 'that 3e doynge the wille of God, brynge a3en.'

37. **For yit a litill, and he that**: so P. Clem., *Adhuc enim modicum aliquantulum, qui*, but St., Hent., Sixt., *aliquantulumque qui*. Wy., '3it sotheli a litil, how euer litil, he,' reading with codd. Tolet., Augiens., *quantulumcunque qui*. Cod. Demidov. has *quantulumcunque et qui*; cod. Amiat., *modicum quantulum qui*.

tary. ⁸⁸ For my iustman levis of faith; that gif he withdrawis him self, he sal nocht plesse to my saule.

Roma. i. b.
Galla. iii. b.

⁸⁹ Bot we ar nocht the sonnis of withdrawing away into perdition, bot of faith into getting of saule.

The xi chapture.

Bot faith is the substance of thingis that ar to be hopit, and ane argument of thingis nocht apperand.

² And in this faith aldmen has gottin witnessing. ³ Be faith we vndirstand that the warldis war made be Goddis word, that visibile thingis war made of vn-

Roma. i. b.
ande viii. c.
Collo. i. b.
i. Timo. i. c.

uisibile thingis. ⁴ Be faith Abel offrit a mekile mare sacrifice than Caym to God, be quhilk he gat witnessing to be iust, for God baire witnessing to his giftis;

Gene. i. a.
ande iiiii. a.
Math. xxiii.
e.

and be that (faith) he dede spekis yit. ⁵ Be faith Enoch was translatit, that he suld nocht se dede; and

Gene. vi. c.
Sapient. iiiii.
b.

he was nocht fundin, for the Lord translatit him. For before translatioun he had witnessing that he plesit God. ⁶ And it is impossible to plesse God without

Eccles. xliiii.
b. ande
xlix. c.

faith. For it behuvis that a man cummand to God, beleue that he is, and that he is rewardare to men that sekis him. ⁷ Be faith Noe dredde, throw ansuere

Gene. vi. d.
Ecclesi.
xli. b.
Math. xii. d.

takin of thir thingis that yit war nocht sene, and schupe ane schip into the hele of his hous; be quhilk he dampnit the warld, and is ordanit aire of richtuis-

xi. 2. And in this faith: *In hac enim.* Wy., P. add 'faith.'

4. a mekile mare sacrifice: *plurimam hostiam.* be that (faith): *per illam.*

5. the Lord: so Wy., P., reading *Dominus*, as in St., cod. Augiens., and R.; but Vg., *Deus*.

6. without faith: Abp. Ham. (p. 125), 'Without fayth it is impossible to pleis God, for he that cummis to God mone beleif that God is, and that he is ane rewardar of thame that sekis him.'

7. Noe dredde . . . and schupe: *metuens aptavit.* throw ansuere takin: *responso accepto.* schip: so P. Vg., *arcam*; Wy., 'an ark, or schip.' dampnit: *damnavit*; Rh., 'condemned.' is ordanit: *est institutus.*

Gene. xii. a.
and xliii. a.

nes, quhilk is be faith. ⁸ Be faith, he that is callit, Abraham, obeyit to ga out in to a place, quhilk he suld tak into heretage; and he went out, nocht witting quhethir he suld ga. ⁹ Be faith he duelt in the land of repromissioun, as in ane alien (land), duelland in litil housis with Isaac and Jacob, euen airis of the sammin repromissioun. ¹⁰ For he abade a citee having foundementis, quhais craftisman and makare is God.

Gene. xxi. a.

F. 164 r.

¹¹ Be faith also that ilk Sare barane, tuk virtue in consaving of seed, ye, abone the tyme of age; for scho beleuet him (a) trew, that had promittit. ¹² For quhilk thing of aan, and yit nere dede, thar ar born as sternis of heuen in multitude, and as grauale that is at the see side out of novmer. ¹³ Be faith al thir † ar dede, quhen the promittis war nocht takin, bot thai

Joh. viii. a.
Gene xlvii.
b.

† Ar dede,
quhen the
promittis.)
This dide
Sanct Stewi

(a) After *him*, *that* deleted.

xi. 8. **he that is callit, Abraham**: *qui vocatur Abraham*; AV., 'Abraham, when he was called.' Wy., P., 'he that is clepid Abraham.' **quhilk he suld tak**: *quem accepturus erat*; Wy., 'which he was to takinge.' **quhethir**: *quo*. Wy., P., 'whidur.'

9. **repromissioun**: P., 'biheest'; Wy., 'aženbiheeste.' Vg., *repromissionis*. **in ane alien (land)**: *in aliena*. P. supplies 'loond.' **litil housis**: *casulis*; Rh., 'cottages.' AV., 'tabernacles.' RV., 'tents.' **euen airis**: *coheredibus*.

10. **abade**: *Expectabat*. **craftisman**: *artifex*. P., 'crafti man'; Wy., 'crafty man.'

11. **in consaving**: so P., reading *in conceptione* with St., Hent., Sixt., cod. Augiens., R., and Primasius. Cod. Demidov. has strangely *virtute in conceptione*. Wy., 'into conseying,' agreeing with Clem., cod. Amiat., and Atto, *in conceptionem*. Cod. Fuld., *virtutem et conceptionem*. **trew**: *fidelem*. **had promittit**: P., 'hadde bihiȝte'; Wy., 'hadde aženbihiȝt.' Vg., *repromiserat*.

12. **of aan**: *et ab uno*. **nere dede**: *emortuo*; Rh., 'quite dead.' AV., 'as good as dead.' **in multitude**: so Wy., P., probably reading *in multitudine* as in Harl. 1772 and R. Vg., *in multitudinem*. **out of novmer**: so P., but Wy., 'vnnounbrable'; *innumerabilis*.

13. **Be faith**: *Juxta fidem*; Rh., 'According to faith.' **takin**: *acceptis*.

expoyenn in the vii. of the Actis. For Abraham, Isaac, ande Jacob had na inheritance in the land of Canaan, na, not the breed of anne fute, thoct thair seid possessed it eftir thaim. And wer as the propheit Ezechiel, in his xxxiii. chapture, sayis that Abraham had the lande of Canaan in possessionn, it monn be vndirstoude that he othir possessit it be him self be faith or in the posterite of his seide.

beheld thame on fer, and salusand thame, and knowlechet that thai war pilgrimis and herbrijt men on the erde. ¹⁴ And thai that sais (a) thir thingis, signifijs that thai seke a cuntree. ¹⁵ Gif thai had had mynd of the ilk, of quhilk thai went out, thai had tyme of turning agane; ¹⁶ Bot now thai desire a bettir, that is to say, heuenlie. Tharfor God is nocht confonndit to be callit the God of thame; for he made reddie to thame a citee. ¹⁷ Be faith Abraham offrit Isaac, quhen he was temptit; and he offrit the aan begottin, (b) quhilk had takin the repromissioun; ¹⁸ To quham it was said, For in Isaac the sede salbe callit to thee. ¹⁹ For he demyt, that God is mychtj to raase him, ye, fra dede; quharfor he tuke him also into a parabile. ²⁰ Be faith also of thingis to cummande, Isaac blessit Jacob and Esaw. ²¹ Be faith Jacob deand blessit al the sonnis of Joseph, and honorit the hienes of his wand. ²² Be faith Josephe

Exod. iii. c.

Math. xxii.
d.
Gene. xxii. a.
Ecclesi.
xliiii. c.

Gene. xxvii.
d.
Gene. xlviii.
c.

Gene. l. d.

(a) saw deleted, *sais* added in margin.

(b) After *begottin*, *sonn* deleted.

xi. 13. *thai beheld . . . and salusand . . . and knowlechet*: so P., with superfluous 'and'; Vg., *aspicientes . . . et saluentes . . . et confitentes*. *war*: so P., but Vg., *sunt*; Wy., 'ben.' S. Jerome has, *confitentes quia peregrini et advenæ erant super terram*. *herbrijt men*: *hospites*. P., 'herboryd men.'

15. *Gif*: *Et si quidem*; Wy., 'And forsothe if.' *thai had tyme*: *habebant utique tempus*. Comp. viii. 7.

16. *is nocht confonndit*: *non confunditur*; AV., 'is not ashamed.'

17. *had takin*: *susceperat*. *the repromissioun*: P., 'the biheestis'; Wy., 'repromyssiouns, or azenbiheestis.' Vg., *repromissiones*, but cod. Claromont. and Primasius have *repromissionem*.

19. *For he demyt*: *Arbitrans*. *to raase him*: *suscitare*, but R. has *suscitare eum*. *tuke*: *accepit*. *into a parabile*: *in parabolam*; AV., 'in a figure.'

21. *al the sonnis*: *singulos filiorum*; RV., 'each of the sons.' *wand*: Wy., P., 'zerde.' Vg., *et adoravit fastigium virgæ ejus*, but Genesis xlvii. 31, *adoravit Israhel Deum, conversus ad lectuli caput*.

- deand had mynd of the passing furth of the childir
 of Israel, and comandit of his baanys. ²⁸ Be faith
 Moyses born, was hidde thre monethis of his fader
 and moder, for that thai saw the yonng child faire;
 and thai dredde nocht the comandment of the king.
²⁴ Be faith Moyses was made gret, and denyit that he
 was the sonn of Pharaois dochtir, ²⁵ And chesit maire
 to be turmentit with the pepile of God, than to haue
 mirth of temporale synn; ²⁶ Demand the (a) reproof of
 Crist mare richessis than the tresouris of Egiptianis;
 for he beheld into the rewarding. ²⁷ Be faith he
 forsuke Egipt, and dredde nocht the hardnes of the
 king; for he abade, as seand him that was (b) vnvisibile.
²⁸ Be faith he hallowit pasche, and the schedding out
 of blude, that he that destroyit the first thingis (of
 Egiptianis), suld nocht tuiche thame. ²⁹ Be faith thai
 passit the rede see, as be dry land, quhilk thingis
 Egiptianis assayand war deuourit. ³⁰ Be faith the wallis
 of Jerico fell down, be cumpassing of vii dais. ³¹ Be faith

(a) After *the*, *repro* deleted.

(b) Before *was*, *is* deleted.

xi. 22. *passing furth*: *profectione*. of his baanys: *de ossibus suis*.

23. of his fader and moder: *a parentibus suis*. faire: *elegantem*; Wy., 'fair, or semely.' Rh., 'a proper infant.'

24. was made gret: so P., but Vg., *grandis factus*; RV., 'when he was grown up.'

25. And chesit maire: *Magis eligens*. mirth: *jucunditatem*.

26. reproof: *improperium*; Wy., 'reproue.'

27. hardnes: Wy., 'hardnesse'; P., 'hardynesse.' Vg., *animositatem*. he abade: *sustinuit*, used absolutely; AV., 'he endured.' But Wy., 'forsoth he as seynghe susteynede the inuisible.' Rh., 'for him that is invisible he sustained as if he had seen him.'

28. the first thingis (of Egiptianis): *primitiva*: the addition is in Wy., P. as a gloss, and cod. Gigas and R. have *Egiptianorum*. Rh., 'the first-born.'

[t.] promises quhilke war maide vnto thame, as for ane ex-empill, the kingdome of Iuda was promisit vnto Dauid, i. Reg. xiii. and xvi.; Actis xiii.; health was promisit vnto Ezechias, iiii. Reg. xx.; victory vnto Gedeon aganiss the Madianites, Judicum vi., &c.

† Wemen resauit.) That is to say, God wrocht sa in these haly men that certane dead childer was rayssed agane fra dede to lyfe, and war deliurit to thair moth-eris. As thow redis, iiii. Regum xvii. and iiii. Reg. iiii.

† A bettir agane rys- yng.) It is a gud resur-rectiounn to be rasit wp fra deith vnto lyf corporall; bot thar is a bettir, vnto lif eurllestyng, vnto sic as hes donne gud, Joh. v.

Raab the hure resauet the espieris with pece, and perysit nocht with vnbeleeful men. ⁸² And quhat yit sal I say? For tyme sal failye me telling of Gedeon, Baruch, Sampson, Jephte, Dauid, and Samuel, and of vthir prophetis; ✠ ⁸³ Quhilkis be faith ouircom realmes, wrocht richtuisnes, † gat repromissiounns; thai stoppit the mouthis of liounns, ⁸⁴ Thai sloknit the feersenes of fire, thai drave away the ege of swerde, thai recouirit of seeknes, thai war made strinthie in batale, thai turnit the oostis of alienis. ⁸⁵ † Women resauet thar dede childer fra dede to lijf; bot vthir war haldin furth, nocht takand redemptioun, that thai suld fynd † a bettir aganerysing. ⁸⁶ And vthir assayit scornynge and strijkingis, maire ouir and bandis and presonns. ⁸⁷ Thai war staanyt, thai war persewit, thai war

Judicum vii. a. F. 164 v.

Judicum iiii. d., xiii. d., xi. f. i. Reg. xvii. f. ande xii. a.

Daniel vi. d. ande xiii. g.

iii. Reg. xix. a. Esaie xxxviii. b. Judi. iii. and xv. c.

i. Para. xii. e.

i. Reg. xiii. b.

xi. 31. resauet . . . and perysit nocht: so P. Vg., *non peritit* . . . *excipiens*; Wy., 'perischide not . . . she takynge, or receyuyng.'

32. Baruch: P., 'Barak'; Wy., 'Barach.' Vg., *Barac.* and Samuel: so Wy., P., reading *et Samuel* with codd. Amiat., Fuld., Augiens., Claromont., Harl. 1772, and R. Cod. Tolet. has *David quoque et Samuel.* Vg., *David, Samuel.* and of vthir prophetis: so Wy., P., but Vg., *et Prophetis.* Cod. Demidov. and R. have *et aliis Prophetis.*

34. sloknit: Wy., P., 'quenchiden'; *Extinxerunt.* drave away: Wy., 'dryuen away'; P., 'dryueden awei,' reading *effugaverunt* with St., Hent., Sixt., codd. Tolet., Demidov., the Mozarabic Missal, Atto, Primasius, or *effugarunt*, as in the Sarum Missal and Breviary. Rh., 'repelled.' Clem., with codd. Amiat., Fuld., Augiens., *effugerunt.* The words are often interchanged in MSS. *reconirrit*: Wy., 'keuereden'; P., 'coueriden'; *convaluerunt.* oostis: so P. Vg., *castra*; Wy., 'the castels, or oostis.'

35. thar dede childer: *mortuos suos.* P. wrongly supplies 'children.' fra dede to lijf: so P., but Vg., *de resurrectione*; Wy., 'of azenrysing.' war haldin furth: *distenti sunt*; Rh., 'were racked.' Wy., 'ben holdun forth, or dede.' takand: *suscipientes.*

36. assayit: *expert.*

37. thai war persewit: Nis. has mistaken Purvey's 'sawid' for 'sewid.' Vg., *secti sunt*; Wy., 'thei weren kitt.'

ii. Para. xiii.
a. ande xx. e.
ii. Reg. xvii.
c.
iii. Reg.
iii. d.
Jere. xx. a.
iii. Reg. xxi.
b.
iii. Reg. i.
b.

Math. iii. c.

temptit, thai war dede in slaing of swerde. Thai went about in brock skinnis, and in skinnis of gait, misterfull, anoyit, turmentit; ³⁸ To quhilkis the world was nocht worthie. Thai errit in wildernessis, in montanis, in dennis, and caues of the erde. ³⁹ And al thir, previt be witnessing of faith, ¶ tuke nocht re-promissioun; ⁴⁰ For God prouidet sum bettir thing for vs, that thai suld nocht be made perfite without vs.

The xii chapture.

Ephe. iii. c.
Collo. iii. a.
i. Peter ii. a.

Phil. ii. a.

Tharfor we that haue sa gret a cloude of witnessis put to, do we away al charge, and synn standing about vs, and be pacience rin we to the batale purposit to vs, ² Behalding into the makare of faith, and the perfite endare, Jesu; quhilk quhen ioy was purposit to him, he

xi. 37. in brock skinnis: so Wy., P. Vg., *in melotis*; Rh., 'in sheep skins.' Mammotrectus: 'In melotis .i. in uestibus ex pilis camelorum. Uel melius dicendum est quia melus est animal quod taxus dicitur: cuius pellis dicitur melota, et est ualde hispida. ita dicit glossa. Huguizio dicit quod hic melus . . . animal est quod taxus dicitur qui favos appetit et mella assidue captat. . . . Isidorus dicit quod melotes; que et pera dicitur; est uestis caprina.' The Greek word *mēlōtē*, sheepskin, has been confused with Lat., *meles*, a badger, hence the explanation. Cod. Claromont., *in antelenis*, in breast-bands of horses, due probably to confusion with *lana*. Harl. 1772 has replaced the difficult word by the gloss, *in vestitu ovium*. and in skinnis of gait: *in pellibus caprinis*, but *et* is added in the Mozarabic Missal and Sarum Breviary. Cod. Claromont. has *et caprinis pellibus*. misterfull: *egentes*. Wy., 'nedy'; P., 'nedi.' anoyit: *angustiati*. Wy., 'angwysschid'; P., 'angwischid.'

38. To quhilkis: so Wy., P., taking *Quibus* as dative. Thai errit: *errantes*. dennis: *speluncis*.

xii. 1. Tharfor we that haue: *Ideoque et nos . . . habentes*. put to: *impositam*; Rh., 'put upon us.' do we away al charge . . . and . . . rin: *deponentes omne pondus . . . curramus*. batale: *certamen*; Wy., 'the stryf, or fyt.'

2. the makare: *Auctorem*. quhen ioy was purposit to him: *proposito sibi gaudio*; AV., 'for the joy that was set before him.'

suffrit the croce, and contempnit confusioun, and sittis on the richthalf of the sete of God. ³ And bethink ye on him that suffrit sic aganesaying of synfulmen aganes him self, that ye be nocht made irkit, failyeing in your saulis. ⁴ For ye aganestand nocht yit til to blude, fechting aganes synn. ⁵ And ye haue foryet the confort that spekis to you as to sonnis, sayand, My sonn, will thou nocht despise the teching of the Lord, nowthir be thou made wery, the quhile thou art chastisit of him. ⁶ For the Lord chastisis him that he luvis; he scurgis euiry sonn that he resaues. ⁷ Abide ye still in chastising; God proffris him to you as to sonnis. For quhat sonn is it, quham the fader chastisis nocht? ⁸ That gif ye ar out of chastising, quhais part takaris ar ye al made, than ye ar adulteraris, and nocht sonnis. ⁹ And eftirwart we had fadris of our flesch, techaris, and we with reuerence dredde thame. Quhethir nocht mekile mare we suld obey to the fader of spiritis, and we sal

Hebre. i. a.
ande x. b.

Prouerbi. iii.
b.
Apoc. iii. d.

F. 165 r.

xii. 2. and contempnit confusioun: *confusione contempta*; P., 'and dispiside confusioun.' RV., 'despising shame.' Vv. 1, 2: Abp. Ham. (p. 155), 'Lat us ryn be pacience unto the battall that is set afore us, lukand unto Jesus the author and finissar of our faith, quhilk quhen the joy was lade before him, tholit the crosse and dispysit the schame.'

3. And bethink ye on him: *Recogitate enim eum*. made irkit: Wy., P., 'maad wery'; *fatigemini*. failyeing: *deficientes*.

5. the teching: so P. Vg., *disciplinam*; Wy., 'disciplyn.' The same word is rendered 'chastising' in vv. 7, 8, 11. thou art chastisit: *argueris*.

6. he scurgis: *flagellat autem*.

8. out of: *extra*. quhais part takaris ar ye al made: P., 'whos parteneris ben 3e alle maad'; but Vg., *cujus participes facti sunt omnes*; Wy., 'of which alle ben maad parceners.' Sedulius has *Cujus participes facti estis. Scilicet diaboli*. adulteraris: Wy., P., 'auowtreris.' Vg., *adulteri*; Rh., 'bastards.'

9. eftirwart: *Deinde*; AV., 'Furthermore.' we with reuerence dredde thame: *reuerabamur eos*. Abp. Ham. (p. 250), 'Gyf we ar bound to be obedient to the commandis of our erdly and carnal father, mekil mair aucht we to be obedient to the commandis of our hevinly father.'

leue? ¹⁰ And thai in tyme of few dais taucht vs be thar will; bot this fader techis to that thing that is proffitabile, in resaving the hallowing of him. ¹¹ And ilk chastising in present tyme semes to be nocht of ioy, bot of sorow; bot eftirwart it sal yelde fruit of richtuines maast peciabile to men exercit be it. ¹² For quhilk thing raase ye slaw handis, and kneis vnbundin, ¹³ And mak ye richtfull steppis to your feet; that naman haltand erre, bot mare be helit. ¹⁴ Follow ye pece with almen, and halynes, without quhilk naman sal se God. ¹⁵ Behald ye, that naman failye to the grace of God, that na rute of bittirnesse buriounand vpwart lett, and mony be defoulit be it; ¹⁶ That na man be fornicatour, outhir vnhaly, as Esaw, quhilk for aa mete sald his first thingis. ¹⁷ For wit ye, that eftirwart he couatand to inherite blessing, was repreuit. For he fand nocht place of pennance, thouch he soucht it with teris. ¹⁸ Bot ye haue nocht cummin to the fire able to be

Esaie xxv. a.
Roma. xii. c.
Gene. xxv. b.
Gene. xx. c.

xii. 10. And thai: *Et illi quidem.* be: *secundum.*

11. in present tyme: *in prasenti.* P. supplies 'tyme.' to men exercit: *exercitatis.*

12. slaw: *remissas*; RV., 'that hang down.' vnbundin: *soluta.*

13. richtfull steppis: *gressus rectos.* haltand: *claudicans.*

14. Follow: Wy., P., 'sue'; *sequimini.*

15. Behald ye: *Contemplantes.* buriounand vpwart lett: *sursum germinans impediat.*

16. That na man, &c.: *Ne quis fornicator*; Rh., 'Lest there be any fornicator.' vnhaly: *profanus.* for aa mete: *propter unam escam.* his first thingis: *primitiva sua.*

17. eftirwart: *et postea.* was repreuit: *reprobatus est*; AV., 'was rejected.' of pennance: *penitentia*; Rh., 'repentance.'

18. Bot ye, &c.: so P., and similarly Wy., 'Forsoth 3e han not come to the trefable fyer, or able for to touche, and able to come to,' translating *non enim accessistis ad tractabilem et accessibilem ignem* as in codd. Augiens., Tolet., R., and the commentators Primasius, Atto, and Herveius. Codd. Amiat., Fuld., Demidov. have *N. e. a. ad tractabilem et accensibilem ignem*; cod. Claromont. and the Old Latin generally, *ad ardentem et tractabilem ignem*, of which Harl.

tuichet, and abile to cum to, and to the quhirle wind, and myst, and tempest, ¹⁹ And sound of trumpet, and voce of wordis; quhilk thai that herd, excusit thame, that the word suld nocht be made to thame. ²⁰ For thai baire nocht that that was said, And gif a beest tuichit the hill, it was staanyt. ²¹ And sa dreedfull it was that was seen, that Moyses said, I am afferit, and full of trembling. ²² Bot ye haue cummin nere to the hill Sion, and to the citee of God levand, the heuenlie Jerusalem, and to the multitude of mony thousand angelis, ²³ And to the kirk of the first men, the quhilkis ar writtin in heuenis, and to God, domesman of all, and to the spirit of iust perfite men, ²⁴ And to Jesu, mediatour of the new testament, and to the springing of blude, bettir speking than Abell. ²⁵ Se ye, that ye forsake nocht the spekar; for gif thai that forsuke him that spak on the erd, eschapet nocht, mekile mare we that turnis away fra him that spekis to vs fra heuenis. ²⁶ Quhais voce than mouet the erde, bot now (a) he agane behechtis, and sais, Yit aanys and I sal moue nocht aanly erde, bot also heuen. ²⁷ And that he sais, Yit aanys, he declaris

Exod. xix. b.

Apoca. xxi. b.

i. Peter i. a.
Heb. ix. c.
ande x. c.

Gene. iii. b.

Aggee. ii.

(a) now corrected out of know.

1772 is a corruption, *ad ardentem intrectabilem ignem*. Clem. reads *ad tractabilem montem, et accensibilem ignem*; St., Hent., Sixt. substitute in this *accessibilem* for *accensibilem*. The insertion of *montem* rests on no ancient authority. **myst**: *caliginem*.

xii. 20. **tuichit**: *tetigerit*; Rh., 'shall touch.' **it was staanyt**: so P., but Wy., 'it schal be stooned'; *lapidabitur*.

22. **multitude**: *frequentiam*; Rh., 'assembly.'

23. **of the first men**: *primitivorum*; Rh., 'first-born.' **spirit**: so Wy., P., reading *spiritum* as in St., codd. Demidov., Claromont., and the Old Latin, and R. But Vg., *spiritus*.

24. **springing**: Wy., 'sprengynge'; P., 'sprenging.' Vg., *aspercionem*; cod. Amiat., *sparsionem*.

25. **forsake**: *recusetis*; Rh., 'refuse.' **the spekar**: *loquentem*; AV., 'him that speaketh.' **that forsuke him**: *recusantes eum*.

the translatioun of mouabile thingis, as of made thingis,
 i. Peter iii. a. that tha thingis duelle, that ar vnmouabile. ²⁸ Tharfore
 we resaving the kingdom vnmouabile, haue we grace,
 be quhilk serue we plesing to God with drede and reuer-
 Dentre. iiiii. d. ence. ²⁹ For our God is fire that wastis.

xiii chapture.

The (a) charitee of brethirhede duelle in you, ² And will
 F. 165 v. ye nocht foryet hospitalitee; for be this sum men plesit
 Gene. xviii. to angelis, that war resauet to herbry. ³ Think ye on
 a. ande xix. bundin men, as ye war togiddir bundin, and of laborand
 c. men, as you self duelland in the body. ⁴ Spousingis in
 Roma. xii. a. althingis honorable, and bed vnwemmyt; for God sal
 i. Peter iiiii. deme fornicatouris and adulteraris. ⁵ Be your maneris
 b. Math. xxv. c. Heb. x. d.
 Ecclesi. xxix. b.

(a) *The* corrected out of *Theoph*, itself corrected out of *Tharfor*.

xii. 27. **translatioun**: *translationem*; AV., 'removing.' of
mouabile thingis: *mobilium*; AV., 'of those things that are
 shaken.'

28. **haue we grace**: so P., reading *habeamus* with cod.
 Demidov., Primasius, and Sedulius. Vg., *habemus*; Wy., 'we
 . . . han grace.' With this verse Wy. begins ch. xiii.

xiii. 2. **plesit**: so Wy., P., reading *placuerunt* as in St., Hent.,
 Sixt., codd. Fuld., Augiens., Demidov., Gigas, Harl. 1772. Clem.,
latuerunt, as in codd. Amiat., Tolet., and S. Augustine, *Speculum*.
 Atto, 'placuerunt, seu ut in Graeco habetur, latuerunt.' Rh.,
 'certain, being not aware, have received Angels.' **to angelis**:
 a singular mistranslation in Wy., P., *Angelis hospitio receptis* being
 an ablative absolute, the complement of *placuerunt* is *Deo*, not
 expressed.

3. **as ye war togiddir bundin**: *tantum simul vincti*; AV.,
 'as bound with them.' **of laborand men**: *laborantium*; Wy.,
 P., 'of traueling men.' RV., 'them that are evil entreated.'
as you self: *tantum et ipsi*, but cod. Gigas omits *et*.

4. **Spousingis**, &c.: Nis. diverges from P., 'Wedding is in alle
 thingis onourable.' Wy., 'Honorable wedding in alle thingis.'
 Abp. Ham. (p. 89), 'Lat marriage be haldin honorable, and the
 bed undefylit': *id.* (p. 92), 'God sall juge and condempne all
 fornicatouris and adulteraris.'

without couatice, contentit with present thingis; for he said, I sal nocht leif thee, nouthir forsake, ⁶ Sa that we say traistlie, The Lord is helpare to me; I sal nocht drede quhat man sal do to me. ⁷ Haue ye mynd of your soueranis, that haue spokin to you the word of God; of quhilkis behald ye the gaing out of leving, and folow ye the faith of thame, ⁸ Jesu Crist, yistirday, and this day, he is alsa into warldis. ⁹ Will ye nocht be led away be diuerse techingis, and strange. For it is best to stabile the hart with grace, nocht with metis, the quhilkis proffittis nocht to men wandring in thame. ¹⁰ We haue ane altare, of quhilk thai that seruiss to the tabernacle has nocht power to ete. ¹¹ For of quhilk beestis the blude is born in for synn into hali thingis be the bischop, the bodijs of thame ar brint without the castelis. ¹² For quhilk thing Jesu, that he suld hallow the pepile be his blude, suffrit without the yett. ¹³ Tharfor go we out to him without the castelis, bering his

Deu. xxxi. b.
Josue i. a.

Psal. lv. a.
ande cxvii.
a.

Heb. iii. b.

Roma. xiii.
c.
Collo. iii. c.

Titum i. c.
Joh. vi. f.
Exod. xix. b.
Leui. iii. c.
Nu. xix. a.

Joh. xix. b.

xiii. 5. *contentit*: Wy., 'payd'; P., 'apaied'; *contenti*.

6. *traistlie*: *confident*. Wy., P., 'tristily.' *helpare*: P., 'an helpere.' Hampole (p. 407), 'Lord helpere til me: i sall noght drede what man til me do.'

7. *soueranis*: *praepositorum*. behald ye . . . and folow ye: *intuentes* . . . *imitamini*. the gaing out of leving: *exitum conversationis*; RV., 'the issue of their life.'

8. *is*: supplied by P., and underlined. Vg., *ipse et in saecula*. But R. has *ipse est in saecula*, and the Old Latin, *ipse est et in saecula*. Gau (p. 35), 'Jesus christ vesz in time past and is now and sal be in time to cum.'

9. *to men wandring*: *ambulantibus*.

10. *We haue ane altare*: Burne (f. 41 v.), 've haue ane altar of the quhilk it is not lesum to thame to eit quha seruiss in the tabernacle.' J. Ham. (f. 101), 'Ve haue ane altar or sacrifice, of the quhilk yaj may not be partakaris, quha seruiss in the tabernacle.'

11. *into hali thingis*: *in Sancta*; RV., 'into the holy place.' be the bischop: *per pontificem*. *castelis*: *castra*; and so in ver. 13.

12. *be his blude*: *per suum sanguinem*. without the yett: *extra portam*. Wy., 'zate'; P., 'gate.'

- Phi. iii. c. reproof. ¹⁴ For we haue nocht (a) here a citee duelland,
 Psal. xci. a. bot we seek a citee to cummand. ¹⁵ Tharfor be him
 offer we a sacrifice of loving euirmare to God, that is to
 say, the fruit of lippis knowlecheing to his name.
 i. Cor. xvi. c. ¹⁶ And will ye nocht foryet weledoin, and commonyng;
 Phi. iii. c. for be sic sacrificis God is deseruit. ✠ ¹⁷ Obey ye to
 your soueranis, and be ye subiect to thame; for thai
 perfitelie wakis, as to yeelding resoun for your saulis,
 that thai do this thing with ioy, and nocht sorowing;
 Actis iii. c. for this thing spedis nocht to you. ¹⁸ Pray ye for vs,
 ande xii. a. and we traist that we haue gude conscience, in al
 Ephe. vi. c. thingis willing to leue wele. ¹⁹ Mare atouir I beseke
 you to do, that I be restorit the sonere to you. ²⁰ And
 Ezech. God of pece, that ledde out fra dede the gret schep herd
 xxxiii. b.
 i. Peter v. a.

(a) After *nocht*, *hering* deleted.

xiii. 13. *reproof*: *improperium*; Rh., 'reproach.'

14. *duelland*: *manentem*; Rh., 'permanent.' Gau (p. 71), 'Ve haiff na duellinge place heir quhilk ramanis, bot ve seik efter ane duellinge to cum quhilk sal ewer ramane.'

15. *a sacrifice of loving*: P., 'a sacrifice of heriying.' Wy., 'an oost of heriynge'; *hostiam laudis*. *knowlecheing*: *confitentium*.

16. *commonyng*: *communio*. Codd. Demidov., Gigas read *communicationis*. *is deseruit*: *promeretur*.

17. *soueranis*: *præpositis*, and so in ver. 24. *perfitelie wakis*: *pervigilant*. *as to yeelding resoun*: *quasi rationem reddituri*; Rh., 'as being to render account.' *spedis*: *expedit*. Burne (f. 155 v.), 'Obey zour reularis and pastoris, and submit zour selfis vnto thame, for thay vatch for zou, and ar to gif compt for zour saulis.' Abp. Ham. (p. 81), 'Obey thame that hais the reule ouir you, and submit your self to thame, for thai walk for your saulis, evin as thai that mone gif a compt thairfor, that thai may do it with joy and nocht with greif.' Kenn. (p. 131), 'Obey unto your superiouris, and be subject unto thaim, for thai wache for zow, as thai quhilkis sall geve ane coumpt for zour saulis.' King (f. 47), 'Obey zoure superiours, and submit zoure selfis vnto yame.'

18. *and we traist*: *confidimus enim*.

19. *Mare atouir*: Wy., P., 'More ouer'; *Amplius autem*. R. has *Amplius et autem*, and Wy. adds 'forsothe.' *to do*: so Wy., P., but Vg., with all authorities, *hoc facere*.

20. *ledde out fra dede*: *eduxit de mortuis*.

of schepe, in the blude of eurlasting testament, our Lord Jesu Crist, ²¹ Schape you in al gude thing, that ye do the will of him; and he do in you that thing that sal plese before him, be Jesu Crist, to quham be glorie in to warldis of warldis. Amen. ¶ ²² And, brether, I pray yow, that ye suffir a word of solace; for be full few thingis I haue writtin to you. ²³ Knaw ye our bruther Timothe, that is send furth, with quham gif he sal cum, mare hastilie I sal se you. ²⁴ Grete ye wele al your soueranis, and al halimen. The brether of Italie gretis you wele. ²⁵ The grace of God be with yow all. Amen.

Deutro. viii.
d.
ii. Cor. iii. a.
Phi. ii. b.

F. 166 r.

Sent fra Ytaly be Tymothe.

xiii. 21. **Schape**: *Aptet*; Rh., 'fit.' and he do: *faciens*. to quham be: *cui est*; Wy., 'to whom is.' Codd. Amiat., Fuld., Tolet., *cui gloria*.

22. **solace**: *solatii*; Wy., 'solace, or counfort.' AV., 'exhortation.' be full few thingis: *perpaucis*.

23. **that is send furth**: *dimissum*. Wy., 'left.' RV., 'hath been set at liberty.' **mare hastilie**: Nisbet's punctuation connects this with 'sal se,' but Vg., *si celerius venerit*.

25. **The grace**, &c.: *Gratia cum omnibus vobis*. Dei is added in R. P. inserts 'be.'

Tyndal's colophon is: 'Sent from Italy by Timotheus.'

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